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PERCEIVED PARENTAL BEHAVIORS AND BELIEF SYSTEMS OF PROSTITUTES

by

© WILLIAM J. KENNEDY

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE

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FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled Perceived Parental Behaviors and Belief Systems of Prostitutes submitted by William J. Kennedy in partial fulfilment of the requirements for the degree of Doctor of Philosophy in Counseling Psychology.

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DATE June 9, 1978

Dedicated

To Jason and Aaron

Abstract

This dissertation is based on the theoretical positions that there is a relationship between perceived parental behaviors and deviant behaviors; and Ellis' theoretical position that there is a relationship between a person's irrational beliefs and emotional disturbance. From these theoretical positions was developed the hypotheses that prostitutes would perceive their parents as being more rejecting, more casual and less demanding than the non-prostitute group and that the prostitute group would possess irrational beliefs to a greater degree than the non-prostitute group.

The prostitute group and non-prostitute group that participated in this study were from the Edmonton area. Both groups were administered the Seigleman and Row (1972) Parent-Child Relationship Questionnaire and the Adult Irrational Ideas Inventory. The prostitute group alone was given the Personal Opinion Questionnaire. The purpose of this questionnaire was to get some personal feelings from the prostitutes themselves related to their profession.

The results of the P.C.R. Questionnaire and the AII Inventory were calculated and the means compared by using t tests of significance. The results of Personal Opinion Questionnaire were collated and are presented in Chapter IV.

Two conclusions were drawn from the results:

1. Women in prostitution perceive their parents as being more casual, less loving and less demanding than do the non-prostitute group.
2. Women in prostitution possess irrational beliefs to a greater degree than do women in the non-prostitute group.

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CHAPTER I

INTRODUCTION

I. General Problem

Prostitution has long been the subject of social conversation, curiosity, and to a certain extent, empirical research (Benjamin, 1969, 1964; Bryan, 1965, 1966; Jackman, O'Toole & Geis, 1967; Greenwald, 1970; Wenick and Kinsey, 1970). There are two questions to which these studies have typically addressed themselves, namely (1) what accounts for prostitution as a phenomenon in a society? and (2) why do women enter prostitution? The current study is more related to the latter question and concerns itself with prostitutes from two specific perspectives: (1) their perceptions of parental behaviors toward them; and (2) the extent to which they possess irrational beliefs.

To the writer's knowledge, there is no existing research that has specifically dealt with the issue of perceived parental behaviors and prostitution. However, from their investigations Choisey (1960), Glover (1945) and Agoston (1967), who dealt directly with causes of prostitution, indicated that parent-child relationships were a factor in a girl's decision to become a prostitute. In her study of twelve prostitutes, Choisey (1960) stated that "in prostitution the girls seek revenge on their parents, especially their fathers" (p. 41). Agoston (1967) reported that "invariably the prostitute feels rejected by her parents" (p. 66). Furthermore, Glover (1945) said that "the prostitute suffers from hostility towards her mother and disappointment with her father" (p. 83).

Although the above studies are concerned with parent-child relationships and not with the child's perception of these relationships,

the influence of the latter can hardly be ignored since the importance of a child's perception of his parents' attitudes and behavior and the influence of these perceptions on his personal-social adjustment has been well established (Schaefer, 1965; Piaget, 1951; Serot and Teevan, 1950). Schaefer (1965) administered the Child's Report of Parental Behavior Inventory to a group of 160 delinquent boys and girls. From the results of this study he concluded that a child's adjustment was more related to his perception of his parent's behavior than to the parents' actual behavior.

Piaget (1951) gave credence to the importance of this topic by stating that the developing child's perception of his parent's behavior influenced his perception of the behavior of others. That is to say, if the child perceived his parents' behavior as loving, rejecting, demanding, etc. he tended to interpret others as behaving in a similar way.

Further evidence by Serot and Teevan (1950) has also indicated the importance of the child's perception of parental behavior. In their study, 102 nine and ten year old boys and girls were administered the Swanson Child-Parent Relationships Scale and the California Test of Personality. Their findings showed that there was a significant correlation (.80) between poor adjustment and perception of parental behavior as being rejecting and hostile.

These studies, together with those of Choisey (1960), Glover (1945), and Agoston (1967) are indicative of the importance of parent-child behaviors as they are perceived by the child and as they relate to females in prostitution. Since this was a needed area of research which had not been properly emphasized yet, one of the purposes of the present

study was to investigate the relationship between perceived parental behaviors and prostitution.

It should be noted, however, that when studying the perception of parent-child relationships, the researcher must be cognizant that a person's behavior is related both to the objective stimulating conditions and to the stimulus as it is experienced. Goldin (1969) has pointed out that personal factors such as the subject's level of cognitive development, his cognitive style, his particular emotional state, and his defensive repertory, all add to or produce some discrepancy between the objective and the phenomenological stimulus. That this asychrony exists is recognized in this study.

As previously stated, this study also investigated the extent to which prostitutes possess irrational beliefs. To date, no research appears to exist which deals explicitly with the relationship between rational-irrational belief systems and prostitution. However, research in the area of rational-irrational belief systems does show a significant relationship between irrational beliefs and abnormal behavior (Ellis, 1977). Morris (1974), in a study of prison inmates found that prisoners functioned more on the basis of irrational beliefs than did non-prisoners. Hoxter (1967) studied the differences in the belief systems of pupils representing problem and non-problem behavior in school. This study showed that the problem group possessed irrational beliefs to a greater degree than the non-problem group. Vargo (1972) looked at the concept of mental health underlying two different systems of psychotherapy, (1) rational emotive, and (2) systematic desensitization by reciprocal inhibition. He concluded that mentally healthy people were more rational than mentally disturbed people.

These and other studies (Morris, 1974; Hoxter, 1967; Davis, 1970; Vargo, 1972; and Eisenberg, 1970) although not specifically dealing with prostitution, do point to the fact that socially deviant and mentally abnormal people possess more irrational beliefs than do "normal" people. On the basis of this rationale, the present study focused, in part, on the existence and extent of such a relationship in prostitution.

II. Theoretical Perspectives

Parent-child Relationships

In our modern day family the strict patriarchial authoritarianism of the past has gradually given way to democratic co-operation. With the shift in the authority pattern of the family, the strict control devices of commands and physical punishment which were designed to break the child's will have been replaced by the idea of motivating the child, explaining to him why he is expected to do so and so, guiding him and letting him make decisions he seems capable of making (Dreikurs, 1972).

One of the reasons for the change from extreme authority to more democratic understanding was the move away from a biological interpretation of personality to a psychosocial interpretation. With this change has come an increased emphasis on family relationships as a factor in fashioning the child's personality. Landis (1956) stated:

> It is now recognized that the family passes on to the child not only its biological heritage but also its cultural heritage. It is accepted that the child's tendencies towards honesty, reliability, truthfulness, conservatism, aggression and other traits are not so much matters of biological capacity as of early conditioning in the family.

Furthermore, psychologists such as Adler (1957) have suggested that many of the basic personality traits are firmly imbedded in the child by the time he has reached the age of four or five. If this is the case, then the importance of the family in forming the child's personality cannot be over-emphasized.

In a similar vein, Bredemier and Stephenson (1967) pointed out that because the family is the first contact the child has and because of its (the family's) intimate nature, it has the best opportunity of any other institution to make its impact on the development of the child. Within the family system we have the complete experience world of the small child. It ordinarily presents a uniform set of values which are so constantly repeated that they become imbedded in the fibre of the child's personality. If the relationships within the family are not smooth and integrated, the experience which the child gains will be based on values which may not lead to a healthy social existence but towards delinquency. Durkheim (1961) said "we are normal beings to the extent that we are social beings". This can be interpreted to mean that we will do what is right (follow the norm) as long as we have learned to take on the values of others. In this sense theadopting of the value system of others allows the super ego to dictate or control our norming process, thus facilitating attachment to others. If this adaptation to the value system of our parents is rejected, we have the situation which Reis (1951) spoke of, namely "people with immature ego controls and delinquent social roles". This rejection of parents' value systems and consequent nonacceptance of the norms results in a disruption in and weakening of family relationships. These factors were implied by Ralph (1955) to be causes of prostitution. He wrote:

> The causes of a person taking up prostitution stems from a state of not having any ties with her family. The ordinary person seeks a bondage, i.e. an attachment, between himself and his family and other social systems, thus ensuring that he will never not belong. The prostitute finds her belongingness in the groups of prostitutes.

Although the family must exercise influence on the development of the child, Landis (1956) and Devereaux (1970) pointed out that too much can be disasterous. If the child's individuality is greatly suppressed, if too much control is exercised, or if reality is too overwhelming, the child will give vent to his feelings of tension and frustration in ways other than those imposed by the family system. Such rigid authority could also lead to lack of respect for the authority figures and hence their values. Piaget (1968) stated that:

> It is not so much the obligatory character of the rule laid down by the individual that makes us respect the individual. It is the respect we feel for the individual that makes us regard as obligatory the rules he lays down.

In short, Piaget is saying that it is the respect for the person laying down the controls that is the source of the law. In so far as the child has a loving relationship with his parents and adults in general, he will accept their values. Conversely, insofar as the respect is undermined, the rules will tend to lose their obligatory character. Herschi (1969) summarized these points when he said:

> It cannot be assumed that belief in the obligatory character or rules alone will maintain their efficacy in producing conformity. (p. 216)

It is the contention of the writer that the family is an influential agent who posits into the personality of its individual members its

value systems as to what is right and what is wrong. In the words of Landis (1956):

> The family lays the cornerstone of personality and develops lasting life patterns, which, if they conform to those of the community, prepare the child for normal social living. If relationships within the family are too unbalanced, the child will be unable to adjust properly to society. (p. 91)

In this statement Landis is saying that for the child to be a normally adjusted social being, the family is an indispensible agent of direction.

Perceived Parental Behaviors

From the views cited above, it is evident that experiences within the family are an important influence on the child's psychosocial development. However, according to Combs (1973), what is of utmost importance in the family relationship is not so much the relationship per se, but how it is perceived by the child. He described the perceptual view of behavior as:

> An attempt to make judgments about behavior from the point of view of the individual and not from the point of view of the behavior. (p. 177)

People tend to behave according to how they see situations and not as others see them. This is further illustrated by Combs (1973) when he states:

> What governs behaviors from the point of view of the individual himself are his unique perceptions of the world in which he lives, and the meanings things have for him. (p. 179)

This view of perception as the personal meaning which we give to behavior is also emphasized by Rogers (1963). He says "all that one

sees is related to his phenomenal (perceptual) field" (p. 103). Each one operates from and interprets situations as they are experienced by him. Hence, how parent behavior is perceived is in reality a more direct, relevant and proximate determinant of personality development than the behavior itself. In the words of Ausubel (1954)

> Although parent behavior is an objective event in a real world, it affects the child's development only to the extent and in the form in which he perceives it. (p. 108)

Therefore, to establish the nature of the actual environment to which an individual is exposed is less relevant than to ascertain the distinguishing features of his perceived world.

Rational Emotive Theory

Some 2000 years ago, Epictetus a famous Greek philosopher, wrote "men are not disturbed by things but by the view which they take of them". This is the philosophy underlying Ellis' (1962) theory of Rational Emotive Therapy (RET) which proposes that facts or events do not upset people but rather people upset themselves with irrational beliefs which they generate about specific facts or events in their lives. In other words, people do not feel happy or unhappy as a function of external events, but rather as a result of their perception of and reaction to these events.

Ellis (1962) views man as a highly complex, thinking, and emoting being, possessing inherent biological and sociological tendencies to engage in irrational thought and action. Ellis (1962) also sees man as highly "suggestible" and hence readily indoctrinated with irrational or erroneous beliefs common to the culture. After initial indoctrination, individuals tend to reindoctrinate themselves over and over with

the original irrationalities often acquired during childhood. Reindoctrination done consciously or unconsciously is manifested through self-talk and self evaluation. Ellis (1962) said that we spend a considerable amount of time in conversation with ourselves "directing", "chastising , "criticizing", "praising", "scolding", or "shoulding", and "musting". If an individual is inclined towards erroneous or illogical views of himself and/or others, he could, through the course of his extensive self-communication, continually focus upon "awful", "terrible", and "horrible", thoughts which Ellis contends are the root cause of emotional discomfort.

RET concentrates upon the individuals self-talk and aims to assist individuals in correcting faulty self-communication which is seen to create and maintain negative emotions. Ellis (1962) emphasized that self-defeating beliefs perpetuated through self-talk may lead individuals to behave inappropriately. RET further places with the individual the ultimate choice of being happy or being sad. As Ellis sees it, the individual controls his own fate. Emotional fate is determined by the modes and patterns of either rational or irrational thinking which the individual chooses for himself. It is Ellis' (1973) contention that emotional upsets, as distinguished from feelings of sorrow, regret, annoyance, and frustration, are caused by the individual's irrational beliefs, and that these beliefs are irrational because they "magically" insist that something in the universe should, ought or must be different from the way it indubitably is. Instead of accepting responsibility for ones thoughts, feelings and actions, individuals often blame "others" because things are not the way they "should" or "ought" to be. Ellis (1962) suggested that clinging to such irrational notions only serves to

foster or maintain self defeating behaviors.

The process of RET is explained by Ellis (1962) as an A-B-C theory. This is illustrated in the following diagram.

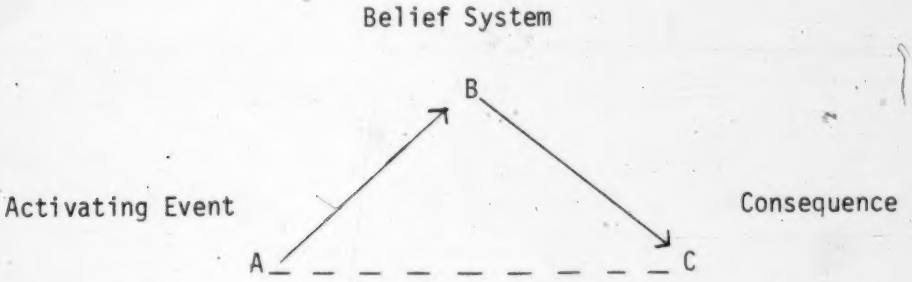


Figure 1

As shown in Figure 1, "when a highly charged emotional consequence (c) follows a significant activating event (A), A may seem to but actually does not cause C. Instead, emotional consequences are largely created by B, that is by the individual's Belief System (Ellis, 1973).

An emotionally healthy person convinces himself of a rational belief (rB) which would probably include a dislike of the activating event and a wish that it did not exist. This belief could lead the individual to realistic feelings of regret, anger, or frustration at C, and may lead him to react to the activating event in the future by changing it, avoiding it, or in some other way dealing with it (Ellis, 1973).

If, instead of a rational belief (rB) occurring as a result of activating event A, an irrational set of beliefs (iB) occurs, an undesirable emotional consequence can result. The internalized sentences which make up the irrational beliefs and cause the emotions at C may consist of a progression of statements as follows:

> "I can't stand this Activating Event! It is awful that it exists! It shouldn't exist! I am a worthless person for not being able to ward it off or immediately get rid of it. And you are a louse for inflicting it on me!" (Ellis, 1973, p. 177)

These statements reflect irrational beliefs in that they, too, "magically insist that something in the universe should, ought, or must be different from the way it indubitably is" (Ellis, 1973, p. 178).

The individual who reacts to an activating event irrationally and upsets himself, can use the consequent feeling of emotional upset as an activating event for further irrational beliefs and more emotionally disturbing consequences, as shown in Figure 2. This creates a kind of chaining effect in which each succeeding emotional reaction serves as a further activating event for yet another irrational belief, and so on.

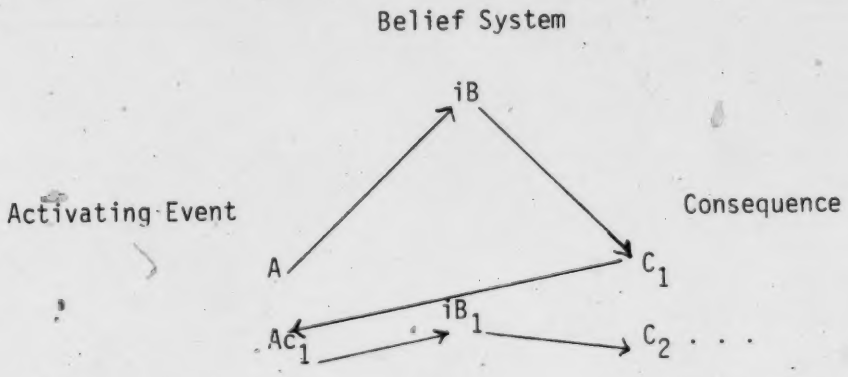


Figure 2

In summary, parent-child relationships appear to be an important and influencing factor in the life of an individual (Landis, 1956; Adler, 1957; Bredeimer and Stephenson, 1967; Devereaux, 1970). It has been indicated that how the child perceives this relationship is a determining factor in the development of his behavioral patterns

(Combs, 1973; Rogers, 1963; Ausubel, 1954). It is further theorized that it is a person's perception of events, and not the events themselves, that determine his behavior (Ellis, 1962; 1973).

CHAPTER II

RELATED RESEARCH AND LITERATURE

Researchers concerned with the phenomenon of prostitution generally believe that prostitution stems from two basic causes, (1) poverty of home environment, i.e. rejection by father and/or mother, and (2) the psychoanalytic point of view that an unresolved oedipal complex in the female leaves her with a strong desire to seek revenge on her father by having sexual intercourse with each and every male that she can. Although the literature reviewed in this study concentrates for the most part on these two reasons, it is the belief of the writer that another dimension should be considered, namely the degree to which prostitutes possess irrational beliefs. The rationale for this belief lies in the fact that the literature to date shows that maladaptive behavior is closely related to the degree to which an individual possess irrational beliefs. Consequently, for the purpose of this investigation, the related literature will be dealt with in four sections, namely (1) prostitution, (2) parent-child relationships, (3) perceived parental behavior, and (4) rational emotive theory.

Prostitution

Herschi (1969) pointed out that the lack of bondage to society causes one to drift from the norm and this point is confirmed in Parent-Duchatelat's (1836) study of prostitution. In this study, Parent-Duchatelat found that the prostitutes in Paris during the 1830's were illiterate, poor, illegitimate or from broken homes. In general, he found that prior to entering prostitution, the great majority of prostitutes studied had become detached from or were not part of the

greater social system. Sanger (1858) showed a high correlation between immigrant groups and prostitution. By using a questionnaire asking such information as place of birth, economic background, and reasons for becoming a prostitute, he found that 706 out of 2000 prostitutes surveyed in America were Irish immigrants who were arriving in America at this time and were at most "outcasts and dislocated groups". A large number of the American born prostitutes came from New England, primarily from the textile towns which were also centers of "great community disorganization." Kneeland (1913) did a similar study in New York City, where he surveyed some 2300 prostitutes. Again his findings bear out previous research, namely that the large majority of prostitutes come from immigrant girls, in this case from Russia with Jewish background. It can be concluded from these studies that prostitutes come from the dislocated, dispossessed and the helpless.

In looking at causality in prostitution, Davis (1937) stated that part of the reason women become prostitutes is because in so doing they get paid not only for the sexual services they provide, but also for their loss of social status. He argued that women who become prostitutes, ipso facto become outcasts condemned by the moral systems of modern western societies. This for Davis implied some form of personality disorder in the girl and prostitution is only a symptom of some greater underlying problem. In the same vein, Ellis (1936) also argued that the rationale for prostitution is based on some psychological problems encountered by the prostitute.

Abraham (1942) argued without any empirical evidence, that it is only when a woman is unable to enjoy sex with one partner that she feels compelled to change partners constantly, in other words to become a

"Female Don Juan". In this way she avenges herself on every man by demonstrating that the sex act which is so important to him (client) is not important to her. She is thus humiliating all men by having intercourse with any and all customers. Glover (1960) saw the flaunting of sex (intercourse) as a direct outcome of the non-resolved oedipus conflict. He argued that even though the prostitute has broken away from her home and love ties with her father, beneath the surface of rebellious independence, the prostitute suffers from childish hostilities towards her mother and acute disappointment with her father, which leads her to an unconscious hostility towards males in general and towards homosexual tendencies. Caprio (1961) took the theory of homosexuality much farther than Glover and stated that:

> Prostitution is a defence mechanism against homosexuality which forces the prostitute to turn to a pseudo heterosexuality rather than take overt homosexual action. (p. 216)

Still further studies in the father-child relationship show the reasons for prostitution as being in the unresolved oedipal conflict. Choisey (1960), in her study of twelve prostitutes concluded that the union of the prostitute was one of debasement in which both partners expressed their aggression and hostility in a sado-masochistic relationship, with the girl seeking revenge on her father and the man on his mother. In accordance with Choisey (1960), Rado (1956) pointed out that indeed prostitution is an extreme form of self abasement and argued that it is a response to an unresolved father attachment. Jackman, O'Toole and Geis (1967) found in their study that prostitutes became alienated from the parents following a break with the father towards whom they expressed extreme hostility.

The studies dealing with the psychology of prostitution as quoted above suggested an unacceptable home (parents) relationship. (Parent-Duchatelat, 1836; Sanger, 1858; Kneeland, 1913). In a sense they showed a deprivation of love and affection and the inability to form successful relationships with others (Glover, 1960; Choisy, 1960; Rado, 1956). Agoston (1967) very definitely related prostitution to rejection during childhood by the parents. He spoke of the castration fear in all prostitutes but added that co-existing with this fear was the fact that invariably the prostitute felt completely rejected by both parents. In her frustrated attempt to break this rejection and break through her emotional isolation, the child finally reacted with the determination never again to display real emotion, only pseudo-emotion, and even this only for a price. This rejection and emotional isolation was also indicated by Greenwald (1970). In this study the most thorough and scientific treatment to date on the upper class prostitute, Greenwald concluded that not one of the girls in his study had parents who had a permanent, well-adjusted marital relationship. Seventy-five percent reported that their homes were broken before they reached adolescence. In the homes where the marriages were not broken there was no evidence of sympathy or affection between the parents. Divorce and common-law living seemed to be prevalent. Parental rejection was common to the prostitute. In his research over ninety-nine percent of the girls stated that they were rejected by their fathers who left home and by mothers who remained but who constantly reminded them of what a burden they were and what sacrifices had been made for them. This, Greenwald said, gave them their feeling of worthlessness and of not belonging which was so characteristic of the group.

Discipline was extremely uneven in the lives of these girls in Greenwald's study. The majority of them (75%) moved constantly from foster home to foster home or from various boarding schools. This caused a lack of consistency in their lives and prevented them from experiencing any type of bond or relationship with any one group within society.

Most of the girls in this study had early sexual experiences for which they were rewarded. As Greenwald stated:

> They discovered at an early age that they could get some measure of affection, of interest (of belonging), by giving sexual gratification. This set the pattern for future life. (p. 180)

In giving this sexual gratification, they were rewarded by overcoming, no matter how temporarily, their feelings of worthlessness and loneliness, and at the same time, expressed their hostility towards their parents. These females seemed to realize early in life that sex was a commodity which they could barter for some form of emotional contact which was lacking in their own family situation.

The image of one or both parents is usually incorporated into the personality of an individual. It is that image that is frequently the source of knowledge of what is right and what is wrong. In the study carried out by Greenwald, the feelings of rejection reported by his sample made this process of identification incomplete and distorted. Their blunt expression of hatred for their parents and the feeling that their parents were out to get them made it virtually impossible for them to incorporate parental images as sources of identification and of internal control. Greenwald concluded that:

> It is this lack of identification and consequent lack of internalized controls

> (social and individual control) that made this sample particularly susceptible to a life of prostitution. The girl who is tied to her family with bonds of love and affection does not become a call girl. (p. 208)

Gray (1973) in a study of teenage prostitution found results that were similar to Greenwald (1970). From her study of some 21 girls in the Seattle area she stated that all the girls she interviewed came from homes broken by separation or divorce. Parent-child relationships generally appeared to be very poor. The typical feelings regarding their parents are reflected in the following excerpt from her interview:

> To be honest with you, there wasn't anything good about it (parent relationship) because I had so many problems with my father. What he said went, and what I had to say wasn't important. What he said goes. (p. 107)

By the time these girls reached adolescence, parental ties and attachments to their family had become weak. Relationships with both parents were shown in this study to be poor due to inadequate supervision, lack of intimacy, poor communication patterns and consistent failure of the parents to provide positive social reinforcement in the form of attention, affection or effective communication.

Consistent with the studies of Gray (1973) and Greenwald (1970), Sipova and Nedoma (1973) found that prostitutes came from "disharmonic" and "rejecting" homes. From their study of some 100 prostitutes and 100 "normal" women who were the same age and who came from similar socio-economic backgrounds, they concluded that nearly two-thirds of the prostitute group grew up fatherless and more than one-third of them admitted poor family relations and marital problems between

their parents. Women in the control group for this study reported more casual relations with their mothers whereas the prostitute group reported that their mothers were more demanding and dominant. As regards to father-daughter relationships, two-thirds of the prostitutes reported their fathers as being hostile and rejecting whereas only one-third of the control group reported their fathers as being unkind. Furthermore, criminality and alcoholism were more frequent among the parents of the prostitutes than among the parents of the control group.

The findings of Sipova and Nedoma (1973) confirm those of Gray (1973) and Greenwald (1970) by indicating that girls in prostitution perceive their parents as being hostile and rejecting. Gray (1973) wrote concerning prostitutes:

> These girls come from cold, rejecting families. This may not be the "cause" of their choosing prostitution but we can conclude that it is a predisposing factor. (p. 111)

Although the above studies of Gray (1973), Greenwald (1970), and Sipova and Nedoma (1973) indicate a strong relationship between parent-child relationships and prostitution, other studies previously cited (Abraham, 1942; Glover, 1960; Caprio, 1961; Choisey, 1960), intimate that the reasons for prostitution lay in the non-resolution of the oedipal complex. Glover (1960) saw the prostitute reacting to this unresolved oedipal complex. Glover (1960) and Caprio (1961) saw them as covert homosexuals, again due to the unresolved parental identification. These psychoanalytic underpinnings of prostitution have been refuted by writers such as Bardwick (1971) and Horney (1924, 1926). Bardwick (1971) pointed out that according to Freudian theory, at about five years of age the girl experiences penis envy. She feels

inferior and castrated. She rejects her mother and blames her for having cheated her out of a penis and consequently turns to the father. This castration complex stimulates the oedipus complex. The "normal" female will resolve this wish for her father and her rejection of her mother when she selects another male and has children of her own. The neurotic female, on the other hand, will not resolve the oedipal complex but will continue to reject her mother and be hostile to her father. Bardwick (1971) rejected this theory on the basis that:

1) Freud generalized from a few neurotic women to all women.
2) A female cannot be jealous of a penal sensation when she never experienced it.
3) The oedipal conflict may be true for boys because of the overt genitals but not true for girls. (p.12)

Horney (1924, 1926), while agreeing with Freud that indeed penis envy and the castration complex do exist in the female, stated that this is not in the nature of the female but is "initiated and promoted by a male dominated and male created society" (p. 337). That women feel cheated and inadequate because they haven't got a penis is not of female but of male origin.

In summary, it can be concluded that prostitution appears to be related to at least two factors. Agoston (1945), Glover (1960), Abraham (1942), Choisey (1960), and Caprio (1961) indicated a relationship between prostitution and the unresolved oedipal complex. This relationship is questionable in light of the writings of Bardwick (1971) and Horney (1924, 1926). The second factor is that prostitutes tend to come from hostile and rejecting homes as borne out by Gray (1973), Sipová and Nedoma (1973), Greenwald (1970), Jackman, O'Toole and Geis (1967) and Parent-Duchatelat (1836). There appears, at

least at this time, to be no literature which disputes the conclusion of the latter studies.

Parent-child Relationships

Much of the research concerning parent-child relationships and their influences on the behavior of children converge to suggest that parental acceptance, warmth and support are positively related to favourable emotional, social and psychological development of children. On the other hand, extreme restrictiveness, authoritarianism and punitiveness without acceptance, warmth and love tend to be negatively related to a child's positive self-concept, and to his emotional and social development.

Becker (1964), in his discussion of parent-child relationships, discussed two kinds of techniques for dealing with children: love-oriented techniques and power assertive techniques. Love-oriented techniques include all the variables which come under the heading of love, such as acceptance, warmth and affection, understanding, high use of reasoning in discipline, and low-level of physical punishment, whereas power assertive techniques encompass variables included under hostility such as physical punishment, yelling behaviors, verbal threats and forceful demands. Becker concluded that:

> Power assertive techniques tend to be used by hostile parents and promote aggression in children, resistance to authority, non-cooperativeness, aggressive behavior ... Love-oriented techniques tend to be used by warm parents and tend to promote acceptance of self responsibility, and related internalized reactions to transgression. The parents behavior then shows the child a model of how to control behavior and shows how important the parent bondage is to the child. It also, by use of reasons

> (Verbal cues) facilitates the understanding of what is expected and aids the child in developing the ability to anticipate consequences (p. 301)

Devereaux (1970) saw good parent-child relationships as a balance between hostility variables and loving variables. He stated:

> The wholesome personality development in children requires a balanced diet of many different kinds of parental treatment: but if any of these essential ingredients be either neglected or carried to excess, various deleterious results may be expected. For example, children need a generous amount of parental warmth and support but too much of this becomes smothering-mothering and may produce excessive dependency. (p. 117)

In Figure 3, which explains the Devereaux position, it can readily be seen how he explains what he has termed a "theory of optimum levels". In the inner guadrangle we see some of the child-rearing practices which if applied in moderation, could (might) constitute a wholesome child-rearing diet. Further out in the diagram we see that if these practices are carried to excess they could be rather crippling or unwholesome. For example, there is a need for guidance but if carried to the extreme, that is to indulgence, it can result in behavioral problems.

Studies dealing with parent-child relationships of children with behavior problems, e.g. aggressiveness, anti-social and delinquent behavior, and the tendency to be involved in disciplinary problems, indicate the frequency of poor parent-child relations. These relations are characterized by hostility and lack of warmth, punitiveness and a neglectful attitude. For example, Becker et al (1962) examined the relationship of factors derived from parent interview ratings to behavior problems of young children. The evidence obtained suggested

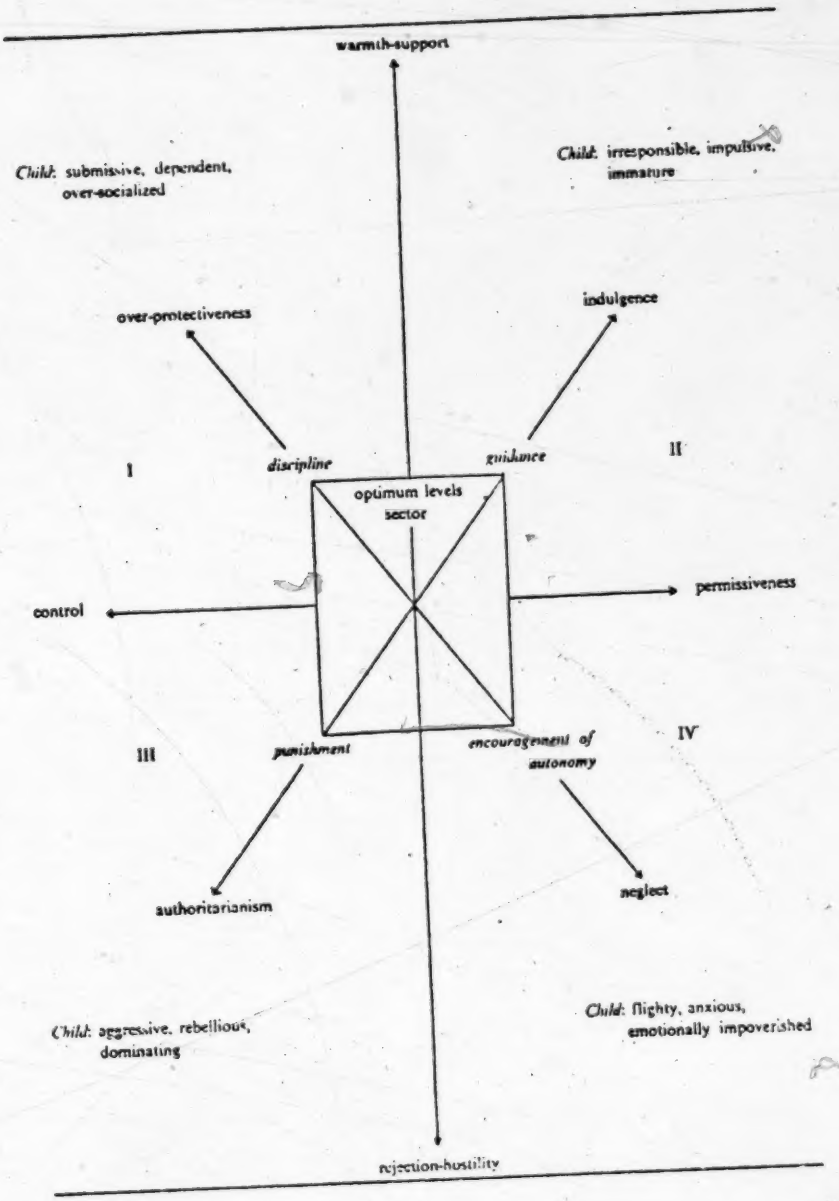


Figure 3

Some Dimensions of Parent Behaviors: A Model Based on Factor Structures

a strong confirmation of the hypothesis that a high degree of hostility of both parents as well as the use of physical punishment is related to aggressive behavior in children. Girls who were punished by mothers were more aggressive and girls with hostile fathers tended to display more personality problems.

The findings of Becker et al (1962) were supported by Jenkins (1968) who examined the relationship between a variety of children's behavior problems and parent-child relationships. The parents of the aggressive and anti-social child were found to be highly hostile and punitive in their relationship with the child, while a critical and depreciative attitude toward the child was characteristic of mothers of aggressive and anti-social children. In a further study of anti-social behavior, Vogel (1962) showed that those in an anti-social group, in contrast to those in a well-adjusted group, received little loving and warmth from either parent, and experienced inconsistency of discipline and verbal abuse by parents.

Symonds (1939), in a study of parental rejection and acceptance, attempted to find how children from rejected homes differed from children of accepted homes. His conclusions showed that children from accepted homes showed predominantly more desirable social characteristics such as emotional stability, honesty, and dependability. whereas those from the rejected homes showed attention getting behaviors, lack of emotional stability, dishonesty and pronounced delinquent trends.

These studies support the thesis that love and acceptance are positively associated with good psychosocial development whereas rejection and hostility are negatively related to it.

Children's Perception of Parental Behaviors

Although most of the empirical literature related to parent-child relationships has focussed on described parental behaviors and attitudes to child response, studies such as Stott (1940), Ausubel (1954), and Medinnus (1965) redirected attention to the fact that the child's behavior is also related to the child's perceptions of persons and situations. Stott (1940) administered a questionnaire to 1,878 adolescent subjects. This study showed that the perception of the mother's behavior by the child was an important factor related to personality development. Ausubel (1954), in a study of a child's perception of acceptance-rejection by his parents, concluded that "the parents' behavior affects the child's personality only to the extent that he perceives it." In a study of adolescents' self acceptance and their perceptions of their parents' behavior, Medinnus (1965) administered the Roe and Siegelman (1963) PCR and the Bills Index of Adjustment and Values (1951) to a group of 44 college freshmen. The results obtained showed that adolescents high on self acceptance and adjustment perceived their parents as loving while those low on self acceptance and adjustment perceived their parents as rejecting.

The importance of a child's perception of parental behavior was further indicated by Siegelman (1965) and Medinnus (1965). A child's perception of parental behavior and its relationships with the introvert-extrovert syndrome was studied by Siegelman (1965). Children's opinions about parental treatment and classmate's ratings of pupil personality lead him to conclude that extroverted children frequently described their parents as being loving while introverted children tended to portray rejecting parents. Medinnus (1965) tested delinquents' and control

subjects' perception of parental behavior using the Roe and Siegelman (1963) parent-child relations questionnaire. He found that delinquents and control groups differed in the way they viewed their parents' behavior. Delinquents perceived their mothers' behavior as being less rejecting than non-delinquents. Delinquents saw their fathers as being more rejecting and demanding.

In summary, perceived parental behavior has been reported to be a significant variable to consider when dealing with parent-child relationships. These studies such as Stott (1940), Siegelman (1965) and Medinnus (1965) converge to suggest that maladaptive behaviors are indicative of perceived rejections whereas adaptive behavior is related to perceived acceptance and love.

Irrational Beliefs

The relationship between Irrational Ideas (Ellis, 1962) and abnormal behavior has been well established. Morris (1974) conducted a study to determine if criminals operated from irrational beliefs as postulated by Ellis' Rational Emotive Theory. The Adult Irrational Ideas Inventory (AII) and a biographical inventory were administered to fifty-three male prisoners serving terms from six months to two years. Significant findings indicated that prisoners functioned more from the irrational beliefs than a normal sample. Irrational beliefs indicating self-centeredness, manipulation and authoritarianism were most strongly adhered to by the prisoners.

The relationship of irrational beliefs to problem behavior is further substantiated in the literature. Hoxter (1967) studied deprived pupils in an urban area who presented serious school problems.

The question asked in the study was: Are there differences in the beliefs of culturally deprived pupils representing problem and non-problem behavior in the school setting? Results of the investigation indicated that the problem group had more irrational beliefs than the non-problem group.

Further studies have indicated a positive relationship between irrational beliefs and mental illness. Davies (1970) investigated the relationship between irrational ideas and emotional disturbance. He administered the AII Inventory to a sample of mental hospital patients, alcoholics and individuals drawn from the general population of Edmonton. In support of Ellis' (1962) writings, a significant difference was found in irrational beliefs between the normal sample and both the mental hospital patient sample and the alcoholic sample. On the other hand, no difference in irrational beliefs was found between the mental hospital patient sample and the alcoholic sample. Vargo (1972) investigated the concepts of mental health underlying two different systems of psychotherapy. The psychotherapeutic systems explored were rational emotive which explicitly states that the mentally healthy person is rational, and systematic desensitization by reciprocal inhibition which implicitly assumes that the mentally healthy person is assertive. The AII Inventory and the Social Acquisiescence (SA measuring assertiveness) were administered to 65 psychiatric inpatients and 86 non-institutionalized ("mentally healthy") persons. Analyses of variance showed the two samples to differ significantly on AII Inventory but not on the SA scale scores, suggesting that mentally healthy people are no more assertive but more rational than mentally disturbed people.

In summary of the above studies, irrational beliefs have been

reported to be a variable significantly related to persons exhibiting various kinds of maladaptive behavior. Individuals showing normal behavior possess more rational beliefs than individuals displaying abnormal behavior (Morris, 1974; Hoxter, 1967; Davis, 1970; Vargo, 1972). Since prostitution is defined as a form of maladaptive behavior, a study of the prostitutes' belief system as defined by Ellis (1962) should provide more insight.

Summary

In summary, the review of literature for this study was dealt with from four perspectives (1) prostitution, (2) parent-child relationships, (3) perceived parental behaviors, and (4) rational emotive theory. It was concluded that prostitution appeared to be related to at least two factors, (1) the unresolved oedipal complex as indicated by Agoston (1945), Glover (1960), Abraham (1942), Choisey (1968) and Caprio (1961); and (2) a hostile and rejecting relationship with parents as borne out by Gray (1973), Sipova and Nedoma (1973), Greenwald (1970), and Jackman, O'Toole and Geis (1967).

The literature concerning parent-child relationships and their influences on the behavior of children converge to suggest that parental acceptances, warmth and support are positively related to favourable emotional, social and psychological development of children (Becker, 1964; Devereau, 1970; Jenkins, 1968; Symonds, 1939; Roe and Sieglemen, 1965). On the other hand, extreme authoritarianism and punitiveness tend to be negatively related to a child's self concept and his emotional and social development. Furthermore, the importance of how the child perceives his parent's behavior has been stressed by such writers as Stott (1940), Siegelman (1965), and Medinnus (1965). These studies suggested

that maladaptive behaviors are indicative of perceived rejection whereas adaptive behavior is related to perceived acceptance and love. Morris (1974), Hoxter (1967), Davis (1970), and Vargo (1972) have shown that a high degree of irrational beliefs is related to maladaptive behavior. Individuals displaying normal behavior tend to possess less irrational beliefs then individuals displaying abnormal behavior.

CHAPTER III

METHODOLOGY

I. Procedure and Design

SAMPLE

Subjects

The subjects for this study were two groups of 20 women each. Group one, the prostitute group, consisted of 20 women engaged in prostitution in the City of Edmonton, Alberta; and group two, the non-prostitute group, was comprised of 20 women working as office clerks in six offices in Edmonton, Alberta. The office clerks were chosen as a base line group for comparison with the prostitute group, and because they, like the prostitute group come from a wide range of socio-economic and educational backgrounds.

Procedure

Data were collected from both the prostitute group and the non-prostitute group by a prearranged meeting during which the subjects were administered the Parent-child Relationship Questionnaire, the Adult Irrational Ideas Inventory, and for the prostitute group only, the Personal Opinion Questionnaire.

In order to arrange the meetings with the prostitute group, it was necessary to become acquainted with the prostitute scene in Edmonton. This was initially accomplished through the cooperation of detectives from the morality squad of the City Police. With their help and guidance, the writer became knowledgeable of the street area where the girls worked commonly known as "the strip", and the various city bars and hotel lounges out of which they worked. With this knowledge of the prostitute

scene, the writer was in a position to procede on his own, to make his own contacts, and consequently to establish a good rapport with many of the women.

Typically what happened was that the writer walked the "strip" between the hours of 10 p.m. and 2 a.m. In the process of doing this, contact was made with the prostitutes. In this way the writer got to know the women by name and established good rapport with them.

In the bars and hotels the procedure for making contact consisted of many hours of observing women who were either sitting alone or in groups of two or three. Based on the movements of the women, i.e. if they went to the phone, or to the bathroom in groups quite a number of times, or if they left the bar with a man and returned within 30 - 40 minutes and did this two or three times an evening, the writer reached a tentative conclusion that they were prostitutes. He then approached the women, asked if he could join them, offered to buy them a drink and then proceeded to tell them what he was doing and asked them if they would like to participate in the study. Out of approximately 35 women approached, 24 consented to participate in the study free of charge; seven refused outrightly; and four agreed to participate but only if they were paid. Of the 24 who agreed to participate free of charge, four failed to follow through with the study resulting in a final outcome of 20 women who formed the prostitute-group for this study.

The writer made arrangements to meet with the non-prostitute group by visiting a number of business offices in the Edmonton area and also in the University of Alberta. In these offices he met with the office managers who arranged for him to meet with the office women. During these meetings the writer explained the study to the women and showed

them how to complete the questionnaire. These were left with the women to be completed and the writer returned the following day to pick them up.

Data on the age, education and socio-economic status of the subjects used in this study are shown in Table 1. No significant difference was found in these data therefore, the groups are considered similar on these variables.

Table 1

Age, Education and Socio-economic Status of Subjects

	Age			Education		SES
Group	17-23	24-28	29-32	Grade 10 or Below	Grades 11-13	
Prostitute	14	3	3	7	13	47.3
Non-Prostitute	12	5	3	2	18	48.9

To determine socio-economic status, question two on the POQ which asks the subjects parents' occupation, was asked (see Appendix D). The answer to this question was scored according to the Pineo and Porter (1964) Scale of occupational prestige. While several other researchers (Tuckman, 1974; Duncan, 1961; and Blishen, 1964) have developed scales ranking numerous occupations, the Pineo-Porter scale was selected because of the broad cross section of occupational categories represented. Similarly, the "socio-economic" status classification also shows a clear gradient from professional to unskilled occupations in the means for each category (Pineo and Porter, 1964).

Instruments

The Parent-Child Relations Questionnaire. The Parent-Child Relations Questionnaire, hereafter referred to as the PCR was used to obtain the measure of the parental behaviors as perceived by the subjects. The PCR, devised by Roe and Siegleman (1963), is composed of four separate forms for same sex and cross-sex parent and child. The instrument contains five categories -- Casual, Demanding, Loving, Attention and Rejecting -- each of which is related to ten questions which are scattered throughout the questionnaire. On the answer sheet the subject is asked to answer each question by checking one of four options, from very true to very untrue, receiving from five points to one point, respectively, for each question. The sum of these scores comprise the subjects rating for each category.

Validity. At the time of this study, no published validity for this questionnaire was available (see Appendix F).

Reliability. The test-retest reliabilities for PCR were obtained by using the Pearson Product-moment correlations and were based on the administration of the PCR to a group of seniors at Harvard University. For father and mother, respectively, the correlations were as follows: .80 and .80 for Casual, .83 and .84 for Demanding, .90 and .97 for Loving, .76 and .78 for Attention, and .85 and .76 for Rejecting.

The Adult Irrational Ideas Inventory. The Adult Irrational Ideas Inventory, hereafter referred to as the AII Inventory, was used to obtain the measure of irrational ideas held by the subjects. It was constructed by Davies (1970) and is based on the Irrational Ideas Inventory for Adolescents, developed by Zingle (1965). Responses are recorded on a five point graphic Likert-type scale, which ranges from strongly agree to strongly disagree. Statements have been worded such

that strong agreement is sometimes very rational and sometimes very irrational. The final score is the sum of all the items, with high scores indicating more irrational beliefs and lower scores showing fewer irrational beliefs.

Validity. This will be discussed under the headings of content validity and construct validity.

1. Content Validity

To establish the content validity of the AII Inventory four criteria were used. Firstly, since virtually all the items used were either direct items or slightly revised items from the Zingle (1965) inventory, the content validity established established by Zingle (p. 44) provides some supportive evidence of content validity for the AII Inventory. This validity was established by Zingle by having three judges acquainted with Ellis' writings on Irrational Ideas independently label the items according to what irrational belief they felt the items were measuring. The intercorrelations among the author and the judges ranged from .75 to .85. Secondly, the original version of the AII Inventory was given by Davis (1970) to Dr. Ellis for scrutiny. Of the twelve items that Dr. Ellis questioned only three remain in the final version of the inventory. Thirdly, the questions for the final version of the AII Inventory were chosen carefully by the author and no item was used that did not concur with the opinions of two judges familiar with the irrational ideas theory.

2. Construct Validity

Since the AII Inventory is primarily an adult form of Zingle's (1965) original, the construct validity already established by Zingle (1965), Taft (1968), and Conklin (1965) is applicable. The findings of

Davies (1970) and Eisenberg (1971) essentially support Ellis' writings, and also provide positive supportive evidence of construct validity for the AII.

Reliability. The sample used to test reliability consisted of 110 education students enrolled in Educational Psychology 471 during the 1969 summer session at the University of Alberta. The test-retest method during an approximate three week period yielded a Pearson product-moment correlation coefficient of .76. The reliability was also checked using the Kuder-Richardson formula 20. This was calculated on both the pretest and the posttest and yielded a reliability estimate ranging from .74 to .77.

The Personal Opinion Questionnaire. This Questionnaire was devised by the writer and consists of nine questions (see Appendix E). Questions 1-3 of the questionnaire are biographical in nature while questions 4-9 inclusive deal with personal information and opinions of the prostitute regarding prostitution.

II. Operational Definitions

The following are the definitions of terms as they are used in this study:

Perception of Parents

A prostitute's interpretation of her parents' behavior towards her as a child as measured by the Parent-Child Relations Questionnaire.

Prostitute

A female who engages in sexual intercourse or other forms of sexual behavior in a heterosexual relationship in return for money or other goods.

Irrational Ideas

Irrational beliefs as outlined by Ellis (1963), (see Appendix B), and as measured by the Adult Irrational Ideas Inventory.

Parental Behaviors

The following are the parental behaviors as defined and measured by the scores on the Parent-Child Relations Questionnaire:

Rejection. Parents using this behavior reject the child as an individual. They are cold and hostile towards him, derogate him and make fun of him, his inadequacies and his problems. They may frequently leave him alone and not permit other children in the house. They have no regard for the child's point of view. The regulations they make are not for the sake of training the child but for protecting the parents from his intrusion.

Loving. These parents give the child warm and loving attention. They try to help him with projects that are important to him, but they are not intrusive. They are more likely to reason with the child than punish him, but they will punish him. They give praise but not indiscriminately, they try to help him through problems in the best way for him. The child feels able to confide in them and to ask them for help. They invite his friends to the house and try to make things attractive for them. They encourage independence and are willing to let him take chances to grow towards it.

Demanding. Parents in this group set up high standards of accomplishment in particular areas, manners, school, etc. They impose strict regulations and demand unquestioning obedience to them, and they do not make exceptions. They expect the child to be busy at all times

in some useful activity. They have high punitiveness. They restrict friendships in accord with these standards. They do not try to find out what the child is thinking or feeling, they tell him what to think or feel.

Casual. These parents pay more attention to the child and are mildly affectionate when they do. They will be responsive to him if they are not busy at something else. They do not think of him or plan for him but think of him as part of the general situation. They don't worry about him and make little definite effort to train him. They are easygoing, have few rules, and make little effort to enforce those they have.

Attention. This includes parents who give the child's interest first priority. They are very indulgent, provide special privileges, are demonstratingly affectionate, may be gushing. They select friends carefully, but will rarely let him visit other homes without them. They protect him from other children, from experiences from which he may suffer disappointment, or discomfort or injury. They are highly intrusive and expect to know all about what he is thinking and experiencing. They reward dependency.

III. Hypotheses

The hypotheses for this study are as follows:

Prostitutes and Non-prostitutes Parental Perceptions

Hypothesis 1. Prostitutes will score significantly lower than non-prostitutes on the "Loving" factor.

Hypothesis 2. Prostitutes will score significantly higher than non-prostitutes on the "Casual" factor.

Hypothesis 3. Prostitutes will score significantly lower than non-prostitutes on the "Attention" factor.

Prostitutes and Non-prostitutes Maternal Perceptions

Hypothesis 4. Prostitutes will score significantly lower than non-prostitutes on the "Loving" factor.

Hypothesis 5. Prostitutes will score significantly higher than non-prostitutes on the "Casual" factor.

Hypothesis 6. Prostitutes will score significantly lower than non-prostitutes on the "Attention" factor.

Prostitutes and Non-prostitutes Belief System

Hypothesis 7. Prostitutes will possess irrational beliefs to a significantly greater degree than non-prostitutes.

This study will also attempt to delineate the types of beliefs that typify the prostitute.

IV. STATISTICAL ANALYSIS

Analysis of Results

The student t test was employed to test the hypotheses for this study. The .05 level was used to determine the significance of the value of t.

Limitations of Study

Three limitations of the study as it was conducted are apparent. These include generalizability and instrumentation.

The sample of prostitutes for this study has been limited to the Edmonton area and consists of only those who were invited and agreed to participate. Therefore, the results cannot be generalized beyond this population.

Two instrument limitations exist and these are:

1) The Parent-Child Relations Questionnaire depends on memory and this could result in a distortion of the recall of past perceptions. However, others (Medinnus, 1965; Mojallali, 1972; Van der Valden, 1962) have found it to be a valid representation.

2) The Adult Irrational Ideas Inventory, like any self report questionnaire, depends on self knowledge of the testee. However, it has been found to be valid (Hoxter, 1967; Vargo, 1972; Davis, 1970).

Summary

In this chapter, the procedure and design of the study were outlined. Following this a description of the instruments used was given as well as the operational definitions of the study. The particular hypotheses to be tested along with the corresponding statistical analysis and limitations of the study followed.

CHAPTER IV

FINDINGS AND CONCLUSIONS

I. Introduction

The data accumulated from the administration of the PCR Questionnaire and the AII Inventory were subjected to statistical analysis to ascertain the tenability of the hypotheses put forth in this study. The results of these analyses are reported in sections II, III and IV. Section II contains the findings and relevant conclusions for Hypotheses 1-3 concerning father-daughter relationships. Section III reports the findings and relevant conclusions for Hypotheses 4-6 concerning mother-daughter relationships. Section IV presents the findings followed by the relevant conclusions for Hypothesis 7 concerning the belief systems of the prostitute and the non-prostitute group. The report of statistical analysis is followed by Section V which contains additional findings regarding the personal feelings about prostitution as indicated by the prostitute group in the Personal Opinion Questionnaire.

II. Father-Daughter Relationships

Hypothesis 1

Prostitutes will score significantly lower than non-prostitutes on the factor of loving.

Findings. The mean score for the 20 prostitutes on the PCR was 19.75 as compared to a mean score of 32.75 for the 20 non-prostitutes. Hypothesis 1 (Table 2) was supported in as much as the differences were significant at the .01 level.

Table 2

Differences Between Means of Prostitutes and Non-prostitutes on Their Perception of Their Fathers as Being Loving

	Means	SD	DF	t	Prob
Prostitutes	19.75	4.25	38	9.04	.01
Non-Prostitutes	32.75	4.82			

Conclusions. The first hypothesis was thus confirmed and it was concluded that prostitutes perceived their fathers as more rejecting, hence less loving than the non-prostitute group.

Hypothesis 2

Prostitutes will score significantly higher than non-prostitutes on the factor of casual.

Findings. The mean score for the 20 prostitutes on the PCR was 28.92 as compared to a mean score of 19.90 for the 20 non-prostitute group. The results which are shown in Table 3 support Hypothesis 2 in as much as the differences were significant at the .01 level.

Table 3

Differences Between Means of Prostitutes and Non-prostitutes on Their Perception of Their Fathers as Being Casual

	Means	SD	DF	t	Prob
Prostitutes	28.95	4.95	38	6.32	.01
Non-prostitutes	19.90	4.03			

Conclusions. The second hypothesis was thus confirmed and it was concluded that members of the prostitute group perceived their fathers as being less demanding, hence more casual than the non-prostitute group.

Hypothesis 3

Prostitutes will score significantly lower than non-prostitutes on the factor of attention.

Findings. The mean score for the 20 prostitutes on the PCR was 19.35 as compared to a mean score of 23.50 for the non-prostitute group. The results, which were shown in Table 4, indicated that the difference was significant beyond the .01 level.

Table 4

Differences Between Means of Prostitutes and Non-prostitutes on Their Perception of Their Fathers as Being Attentive

	Means	SD	DF	t	Prob
Prostitutes	19.35	5.17	38	2.60	.006
Non-prostitutes	23.50	4.91			

Conclusion. The third hypothesis was thus confirmed and it was concluded that the fathers of the prostitute group paid less attention to their daughters than did the fathers of the non-prostitute group.

Summary of Results for Hypotheses 1-3

To provide a visual picture of the results, the mean scores for each group of subjects on the three dimensions of paternal relationships have been presented in Figure 4. The group profiles illustrate graphically the comparison shown in Tables 2-4. In comparison with mean scores for the non-prostitute group, mean scores for the prostitute group were significantly lower on the dimensions of love and attention and significantly higher on the dimension of casual.

III. Mother-Daughter Relationships

Hypothesis 4

Prostitutes will score significantly lower than non-prostitutes on the factor of loving.

Findings. The mean score for the prostitute group on the PCR was 17.85 as compared to a mean score of 31.20 for the non-prostitute group. The results which are shown in Table 5 indicate that the difference was significant beyond the .01 level.

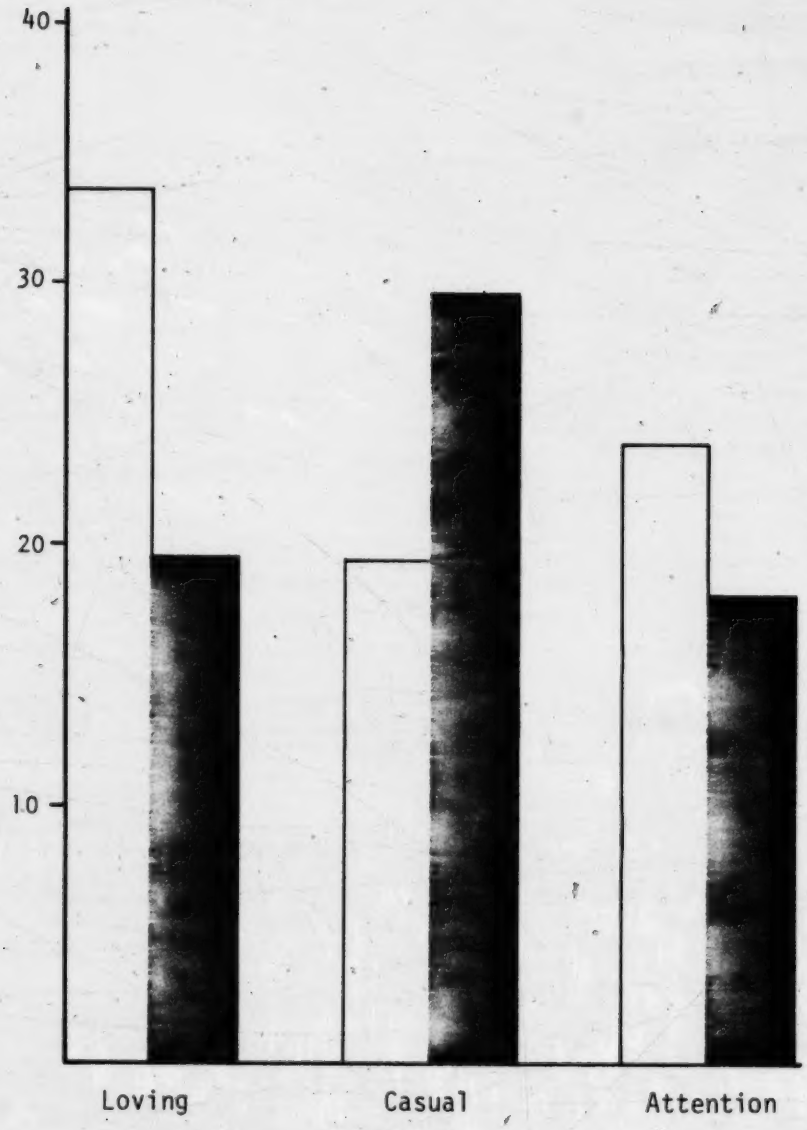


Figure 4: Profile of Paternal Relationship Scores for Prostitute and Non-Prostitute Groups

Prostitutes:

Non-prostitutes:

Table 5

Differences Between Means of Prostitutes and Non-Prostitutes on Their Perceptions of Their Mothers as Being Loving

	Means	SD	DF	t	Prob
Prostitutes	17.85	3.26	38	9.89	.01
Non-prostitutes	31.20	5.07			

Conclusion. The fourth hypothes was confirmed and it was concluded that prostitutes perceived their mothers as being less loving and hence, more rejecting than did the members of the non-prostitute group.

Hypothesis 5

Prostitutes will score significantly higher than non-prostitutes on the factor of casual.

Findings. The mean score for the 20 prostitutes on the casual factor was 27.20 as compared to a non-prostitute mean score of 18.60. The results which are shown in Table 6 indicated that the difference was significant beyond the .01 level.

Table 6

Differences Between Prostitutes and Non-prostitutes on Their Perceptions of Their Mothers as Being Casual

	Means	SD	DF	t	Prob
Prostitutes	27.20	5.48	38	5.90	.01
Non-prostitutes	18.60	3.51			

Conclusions. The fifth hypothesis was confirmed and it was concluded that the prostitute group perceived their mothers as being more casual than did the non-prostitute group.

Hypothesis 6

Prostitutes will score significantly lower than non-prostitutes on the factor of attention.

Findings. The mean score for the 20 prostitutes on the PCR was 17.65 as compared to a mean score of 20.90 for the non-prostitute group. The results of the test of significance as shown in Table 7 indicated a difference of means significant beyond the .01 level.

Table 7

Differences Between Means for Prostitutes and Non-prostitutes on Their Perception of Their Mothers as Being Attentive

	Means	SD	DF	t	Prob.
Prostitutes	17.65	3.86	38	2.65	.01
Non-prostitutes	20.90	3.86			

Conclusion. The sixth hypothesis was thus confirmed and it was concluded that the subjects of the prostitute group received less attention from their mothers than did members of the non-prostitute group.

Summary of Results of Hypotheses 4-6

Figure 5 contains the mean scores for each group of subjects on the three dimensions of maternal relationships, illustrating graphically

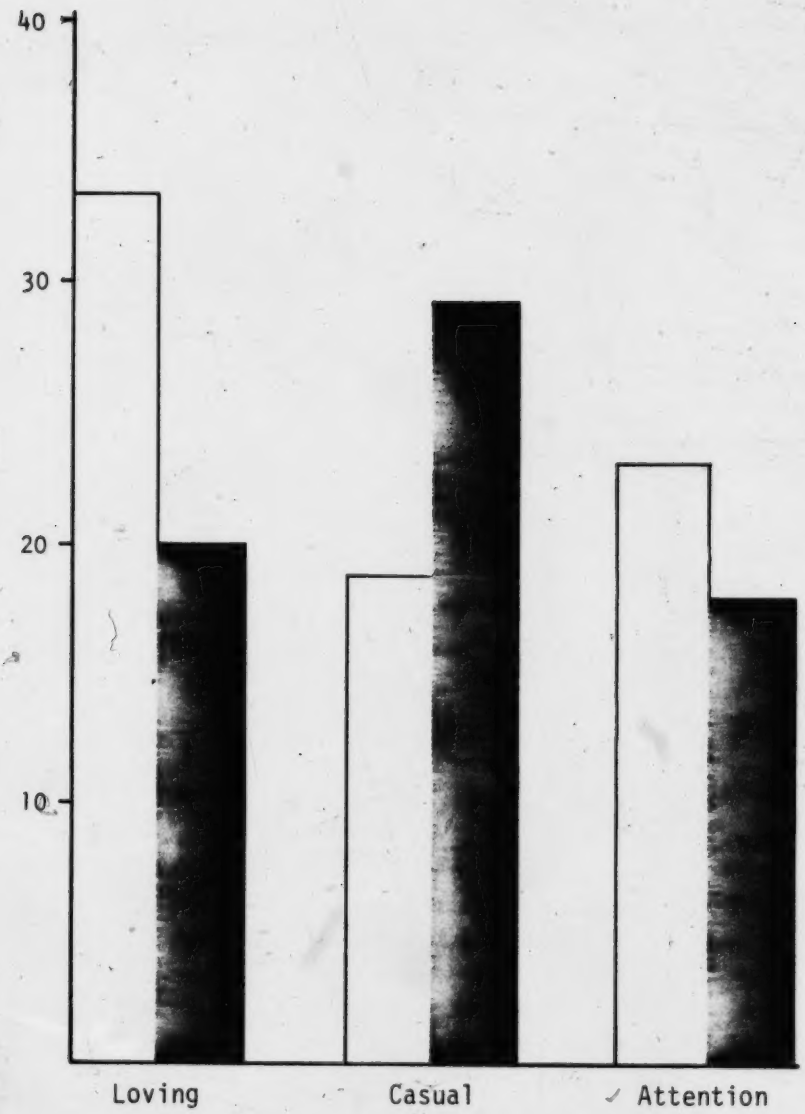


Figure 5: Profile of Maternal Relationship Scores for Prostitute and Non-prostitute Groups

Prostitutes:

Non-prostitutes:

the comparisons shown in Tables 5-7. Mean scores for prostitutes were lower on the dimensions of loving and attention but higher on the dimension of casual in comparison with the respective mean scores for the non-prostitute group.

IV. Belief Systems of Prostitutes and Non-prostitutes

Hypothesis 7

Prostitutes will possess irrational beliefs to a significantly greater degree than non-prostitutes.

Findings. The mean score of the 20 prostitutes on the AII Inventory was 220.15 whereas the mean score for the non-prostitute group was 164.75. The results which are shown in Table 8 indicated a mean difference significant beyond the .001 level. Prostitutes scored higher on irrational beliefs numbers 1, 2, 3, 5, and 7 (see Appendix B).

Table 8

Differences Between Means for Prostitutes and Non-prostitutes on the AII Inventory

	Mean	SD	DF	t	Prob
Prostitutes	220.15	28.97	38	7.20	.001
Non-prostitutes	164.75	18.70			

Conclusion. Hypothesis 7 was confirmed and it was concluded that prostitutes did have irrational beliefs as measured by the AII Inventory to a significantly greater degree than non-prostitutes.

V. Additional Findings: Personal Opinion Questionnaire

The Personal Opinion Questionnaire was used primarily to gather information regarding the prostitutes' personal feelings about the profession. Questions 1-3 of the questionnaire are biographical and have been dealt with elsewhere in the study (Chap. III, Table 1).

A resume of responses to questions 4-9 has been presented individually followed by a collation of the findings for each question.

Question 4

How do you feel concerning the public's opinion of prostitution?

Resume. The majority of women who answered this question (75%) stated that they felt the public's opinion of prostitution was negative. They were very bitter about this attitude because they thought the public really does not understand what prostitution is or what being in "the life" is really like, yet they (the public) judge it. Prostitutes claim that the general negative attitude towards prostitution would change if the public would take the time to seriously consider prostitution and what it actually entails.

Findings.

15 - Bitter concerning public's negative attitude
2 - Didn't think about it
2 - Didn't care
1 - Didn't know

Question 5

Describe what you do on an average day.

Resume. The responses to this question did not vary greatly. Approximately 70% stated that they slept late, went shopping, had their

hair done, watched soap operas on T.V., and got ready for work. Twenty percent stated that they slept most of the day and got up when it was time for them to get ready for work. The remaining 10% reported that they slept late, got high on drugs or watched T.V., and got ready for work.

Findings.

14 - Slept late, watched T.V., went shopping and to beauty salons

4 - Slept most of the day and got ready for work

2 - Slept late, used drugs or watched T.V.

Question 6

How did you first get involved in prostitution?

Resume. The majority of women interviewed (80%) were introduced to prostitution in their early to mid-teens. The process by which this was done was best summed up in the words of April, one of the subjects:

> "I had run away from home. I was very lonely and mixed up at the time. I met this very cool man who offered me friendship and gave me money. Before I knew what was happening, I was turning tricks for him."

Of the remaining subjects, 15% first became involved in "the life" through a friend already in or by becoming friends with someone already in. Five per cent got involved for other reasons.

Findings.

16 - Ran away from home, were lonely and broke, met a pimp and turned out for him

3 - Introduced to prostitution through a friend

1 - Had a prostitute mother

Question 7

Why do you stay in prostitution?

Resume. The majority of women (90%) stated that they stayed in prostitution because they like the hours -- "I don't have to get up early" -- and because the money is good -- "Where else can I get so much money for doing so little work?" The remaining 10% claimed their reason for staying in prostitution was the independence it afforded them.

> "I don't have to get up early every day to go to a boring job where I have to take orders from a boss and be told what to do all day."

Findings.

18 - Liked the hours and the money
2 - Liked the independence

Question 8

If you had it to do over again, would you become a prostitute?

Resume. Seventy per cent of the younger women, ages 17 - 23, answered this question affirmatively whereas all but one of the older females, ages 24 - 32 said no. Those who answered yes cited as their reasons the easy work, the fast money, and the glamour involved. The women who answered no said that after years in the business, they no longer see prostitution as glamourous and now feel "trapped" because they would like to get out of prostitution, but they know no other life.

Findings.

10 - Yes
5 - No
5 - Undecided

Question 9

Why did you choose prostitution as a way of life?

Resume. The majority of women (90%) said they chose prostitution out of loneliness and economic necessity. As in question 7, it was a way of belonging to a group and of being accepted. The words of Debbie, another subject, sums up the answers to this question.

> "I had no friends or money and I was very lonely. Prostitution offered me all I wanted."

The remaining 10% of the subjects were enticed into "the life" by the glamour and excitement of the game itself.

Findings.

12 - Loneliness and the need for companionship
6 - Money
2 - Glamour and excitement

Prostitutes' Perception of their Father and Mother

No significant difference was found between the prostitute perception of her relationship with her mother or father on the factors of loving, casual and attention (See Table 9, page 53).

Table 9

Summary of Results

	Means		SD		DF	t	Prob
Variables	Group 1	Group 2	Group 1	Group 2			
Age	22.25	22.30	4.76	4.86	38	0.32	0.974
Education	10.80	11.50	1.82	0.76	38	1.58	0.121
SES	47.3	48.9	5.20	6.03	38	0.41	0.181
Love (P)	19.75	32.75	4.25	4.82	38	9.04	0.001
Attention (P)	19.35	23.50	5.17	4.91	38	2.60	0.013
Casual (P)	28.95	19.90	4.95	4.03	38	6.32	0.001
Love (M)	17.85	31.20	3.26	5.07	38	9.89	0.001
Attention (M)	17.65	20.90	3.86	3.86	38	2.65	0.011
Casual (M)	27.20	18.60	5.48	3.51	38	5.90	0.001
Irrational Beliefs	220.15	164.75	28.70	18.97	38	7.20	0.001

Group 1 - Prostitute Group
Group 2 - Non-prostitute Group
P - Paternal
M - Maternal

VI. Summary

A summary of data have been presented in Table 9. Mean scores for the prostitute group as compared to the non-prostitute group were lower on the variables of Loving and Attention for both father-daughter relationships and mother-daughter relationships, and higher on the variable of Casual, again for both father-daughter relationships and mother-daughter relationships. This indicates that the general relationship of the prostitute with her parents (both father and mother) is characterized as being casual, non-attentive and rejecting.

The findings also indicate that prostitutes possess a greater degree of Irrational Beliefs than non-prostitutes. By further analysis of the results of the AII Inventory it was ascertained that the irrational beliefs more commonly held by prostitutes were irrational belief numbers 1, 2, 3, 5, 7 (see Appendix B).

Furthermore, from the data gathered by the Personnel Opinion Questionnaire, it was apparent that the main reasons why the majority of women enter and stay in prostitution stem from feelings of loneliness, the need to belong to some group and the lure of easy money. Prostitutes appeared to direct all their energies towards activities within the subgroup of prostitutes as indicated in the accounts of their daily routines which express a lack of involvement with the greater society. Even with this apparent rejection of normal social involvement, the prostitute appeared to be sensitive to the negative attitude towards prostitution that was expressed by the general public.

CHAPTER V

DISCUSSION, IMPLICATIONS AND RECOMMENDATIONS

1. Discussion

Two groups of women in the Edmonton area were identified for this study, a prostitute group and a non-prostitute group. The two groups were administered three questionnaires consisting of The Parent-Child Relationship Questionnaire (PCR), The Adult Irrational Ideas Inventory (AII), and The Personal Opinion Questionnaire (POQ). The PCR and the AII were administered to both groups while the POQ was given only to the prostitute group. These data showed that the prostitute group perceived their relationships with their parents as being more casual, less attentive and less loving than did the non-prostitute group. The prostitute group also scored higher than the non-prostitute group on the AII Inventory.

The objectives of this study were to investigate how prostitutes perceived their parental behaviors towards them and to ascertain to what extent they possessed irrational beliefs. It was hypothesized that prostitutes would score significantly lower on the factors of loving and attention and significantly higher on the factor of casual than would members of the non-prostitute group. It was also hypothesized that prostitutes would possess irrational beliefs to a significantly greater degree than non-prostitutes.

The findings of this investigation clearly indicate that a significant difference existed between women in prostitution and women who were not in prostitution in relation to their perceptions of their parents' behavior, and that women in prostitution possessed irrational beliefs to a

greater degree than do non-prostitutes.

Parent-Child Relationships

It was hypothesized that prostitutes would score significantly lower on the factors of loving and attention and significantly higher on the factor of casual than would non-prostitutes. When the three factors of loving, casual and rejecting were compared for all subjects, a significant difference between means was found for women in the prostitute and non-prostitute groups indicating that prostitutes, as compared to non-prostitutes, perceive their relationship with their parents (both mother and father) as being rejecting, casual and non-attentive. Findings similar to those of this investigation were reported by other studies using the PCR Questionnaire in studies of deviant groups (Mojallali, 1972; Medinnus, 1965; Van der Valden, 1962).

As a result of poor family relationships, many of the prostitutes in this study reported to have run away from home at a very early age. In the interview with June (Appendix A, page 78), she referred to this fact on two separate occasions. Home for her was not a place where she felt needed or wanted. Other prostitutes indicated similar perceptions of and attitudes towards their homes by such remarks as:

> When I ran away from home I began to feel like a person. I was fifteen at the time. At home I was always treated like an outsider and I always had to do what they (parents) wanted. There was nothing for me.

> At home my parents ignored me. They treated me like dirt. However, when we were outside, they always said nice things about me to their friends. I couldn't handle it so I got out of there.

The feelings expressed by these young women emphasize the sense of

rejecting that they felt at home. This feeling of rejection and consequent running away left the young woman with a sense of non-commitment to her family or to its values. According to social control theory (Herschi, 1969), lack of intimate ties with the conventional order will free a person to commit delinquent acts since he has nothing to lose through a negative evaluation by parents or significant others. The women who become prostitutes do not care about their parents' reaction to their behavior at a time (approximately 14-15 years of age) when their contact with the outside world is providing them with many opportunities to participate in unconventional behavior. Without this concern for or attachment to their parents, it is easy for these young women to be led into a life of prostitution. It is the writer's opinion that a poor family relationship is a factor in facilitating a young woman's vulnerability to be influenced to experiment with such unconventional behavior as prostitution.

Psychoanalytic literature on prostitution also suggests that the majority of the prostitutes studied stated that, once realizing that they were not wanted or needed at home, they decided to leave and find a life of their own. Because of the anxiety brought on by their feelings of aloneness, they seemed to turn to prostitution as a way of finding companionship. In the literature presented in this study the positions of Choisey (1960), Glover (1960), Agoston (1967), Abraham (1942) and Caprio (1961) were discussed. While these studies may seem contradictory with Abraham stressing the importance of frigidity, Choisey the restrictive ego ideal and Glover, Agoston and Caprio the revenge motive, all recognized the lack of adequate family relationships. Thus, in all the writings it was found that stress was placed on the results of a lack

of good early family relationships as was emphasized in this study.

Irrational Ideas

The present study hypothesized that prostitutes would possess irrational ideas to a significantly greater degree than non-prostitutes. When the belief system of the subjects in this study was measured, the prostitute group scored higher than the non-prostitute group, indicating that irrationality was associated with prostitutes to a greater degree than it was with non-prostitutes. The irrational beliefs that the prostitutes scored consistently higher on were items 1, 2, 3, 5 and 7. Some discussion relating to these is appropriate here.

Irrational Idea 1

> It is a dire necessity to be loved or approved of by everyone.

This irrational idea implies that in order for a person to be a worthwhile being she must be approved of by everyone. People who hold this belief tend to measure themselves and others according to what appears to be a simplistic formula: Love and Approval = Personal Worth. This belief seems evident in the prostitute's attitude towards society. Because she perceives a few people in society as non-loving, she is unworthy of love by everyone in society. Hence she rejects all society and finds her worth within the sub-group.

Irrational Idea 2

> One should be thoroughly competent, adequate and achieving in all possible respects if one is to consider oneself worthwhile.

Perfectionistic and unrealistic attitudes are similarly rooted in this illogical idea. We live in a fast paced 'get ahead' society, where

worth is all too often judged by status and competency. The idea is to 'make it' and to 'be successful' to have status. Prostitutes expressed this 'have to make it' idea. Their general feelings about "the life" is that it was a place where they had status and could be competent and "the best" at what they did.

Irrational Idea 3

> The idea that it is awful and catastrophic when things are not the way one would very much like them to be.

This belief implies that it is terrible when one does not get what one wants out of life. People often upset themselves by thinking how unfair it is when things do not go their way (Tosi, 1974). Feelings of anxiety, anger, hostility, depression or self pity, are often created when individuals insist that things should be "their" way. The prostitute, raised in generally unfavourable conditions, finds herself in this situation. Because things aren't going her way in the family situation, she retreats to a life where she can assume at least a pseudo-control over events in her life.

Irrational Idea 5

> The idea that human unhappiness is externally caused and that people have little or no ability to control their sorrows and disturbances.

Tosi (1974) stated:

> Today there is an unusually strong tendency for unhappy persons to ascribe the cause of their unhappiness to other persons or events.

Psychologically, individuals often blame "others" or "it" for their problems. This belief is encompassed in the prostitute's account of why she entered the life. Statements made by the prostitute such as "a

father I hated", "a home I despised", or "a mother who didn't care" are sentiments of the belief that some external force is directing her life, whereas, according to Ellis (1962), we all control our happiness by our thoughts.

Irrational Idea 7

> The idea that it is easier to avoid than to face certain life difficulties and self-responsibilities.

Ellis and Harper (1974) suggested that evading life's difficulties and self-responsibilities tend to result, in the long run, in less rewarding activities. This belief is evident in the prostitute's life style. Her schedule is such that she is responsible to no one. She works when she wants to, has no boss to please all day, and her work performance is accountable to no one. However, as she grows older, the non-responsible life she lives becomes very difficult and loses a lot of rewards it had when she was younger.

It was concluded in this study that the prostitute group possessed irrational beliefs to a greater degree than the non-prostitute group. This finding was coroborated by previous research of Vargo (1972), Hoxter (1967), Davis (1970), and Eisenberg (1971). It should be cautioned, that based on these results, it would be inappropriate to conclude that irrational beliefs cause a woman to enter prostitution. On the other hand, the possibility cannot be discarded.

Personal Opinions of Prostitutes

Women in prostitution were asked the questions of the Personal Opinion Questionnaire for the purpose of gathering some personal feelings from them as to how they perceived the life of prostitution. The

information received was extensive and included, in addition to the answers to the specific questions asked, other related and pertinent information. There were a number of issues arising from these data and the writer contends that they were all of significant importance and worthy of discussion.

The issue of why girls get into prostitution was directly related to the perceived parent-child relationships reported by the prostitute group in this study. It was evident that when these girls entered prostitution, they found a substitute for the society that they felt had rejected them, and it was this sense of belongingness that became one of the main reasons for their choosing prostitution as a way of life. Reasons commonly given for remaining in the life related to economics. However, economics appeared to be only a symbol for a greater underlying reason, that of belonging. This conclusion was based on the fact that although the issue of making a lot of money was clearly dominant in the life of the prostitute, it seemed ironic that 90% of the women interviewed worked for pimps and that all or most of the money they made was given to him. It would therefore appear that money was not valuable in and of itself but only in as far as it symbolized the prostitute's need of proving herself worthy of belonging to this one person. This observation is illustrated by the following exerpt from an interview with one of the prostitute subjects:

> There is one thing about a pimp -- when you first find one and he is courting you, you feel that you have finally found someone you can count on and who will take care of you. I give him all my money. What do I need money for? It means that I now have somebody who belongs to me and nobody else.

To the prostitute, money seemed to be a means of buying friendship and companionship and not a commodity needed for material comfort.

A further issue arising from these data was the prostitute's awareness that her profession was misunderstood. Prostitutes were very cognisant that what they had to offer, namely sexual pleasure, was in very high demand by the public. Yet this same public ridicules them for providing it with this service (Appendix A, page 78). This the prostituted called hypocracy. In the course of one interview, Loretta, a prostitute, said:

> The public looks down on us and uses us as scapegoats. The very people who try to ban prostitution are the people who use our services the most.

Loretta's and other's reactions to this issue emphasized that "as long as you need us, don't ridicule us and look down on us, but try to understand our point of view".

Society's degradating attitude towards prostitution is further exemplified by the policy of the City Police to "clean up" the streets in Edmonton at different times during the year. In other words, they attempt to drive all prostitutes from the streets and hence make it a "clean" city. The writer was witness to this year's spring banishment of prostitutes. The result of this extreme harassment by the police was two-fold. First, the prostitutes became extremely paranoid. In one week they changed from being relatively at ease with the writer to displaying excessive anxiety and evasiveness. The "strip" was practically vacated with more policemen being visible than prostitutes.

At this point the writer made an all-out attempt to find out where the "girls" had gone. He was aware that they could not have "disappeared" so quickly. Investigation led the writer to the less conspicuous bars and there, once again, were the prostitutes.

The second interesting event which happened during this "clean up"

was the coming out of the pimps. The prostitutes had taken to the more secluded bars and their pimps had gone along with them. When the writer asked the prostitutes why the "men" were out he was told that when the heat was on the "men" came out to see how heavy it was and to check out the police who were doing the pushing.

In the bar the pimp did not sit with his "girls" but stayed within hearing distance. He is very conscious of the "girls" moves and is aware of anyone and everyone with whom she spoke. In one situation the writer approached a prostitute known to him and engaged her in conversation. She immediately warned him to leave and cautioned him not to speak to her in the bars again. When questioned at a later time, the prostitute explained that her "man" would be very angry with her if he suspected her of talking to someone who wasn't interested in paying for her time.

Based on this incident, the writer made it a point to question other prostitutes concerning their relationships with their pimps. The results of these conversations led him to believe that if prostitutes possessed psychological disharmony, it was evident in the prostitute-pimp relationship.

For the most part, pimps in the Edmonton area were black. According to City Police, this was the "way it has been here". The pimp dressed in vogue, wearing expensive suits, shoes and jewelery. The prositutes were on the street, taking all the risks and suffering the cold to make money for their "man", while the pimps were living "high on the hog", driving $20,000 cars and blowing money at the race track. This seemed am incredible situation. Why did these "girls" give all their money to these "men"? The answer to this question seemed to reflect back to the

theory of the current study, that is, when a person does not have a sense of being needed or loved, she is forced to search for it. From conversations with the prostitutes it was concluded that because of their need for company and their need for someone to tell them that they were appreciated, the "girl" in prostitution is willing to go on the streets and brave the dangers inherent in her job so that she can "buy" the love and attention which she craves. The pimp is the "significant other" in the life of the prostitute. Sheehy (1973) quoted a street girl as saying, "pimps don't do nothing but the way they do it is beautiful." (p. 14). Being the "significant other" in the life of the prostitute, the pimp has only to show concern and to make believe he cares. This, it appears, keeps the prostitute working for him. Sheehy (1973) said "the prostitute sees it as a source of pride to keep her man happy and to enable him to drive around in glorified 'idleness'" (p. 16).

The pimp is the factor in prostitution that is of greatest concern to the police. They have a lot of sympathy for and understanding of the prostitutes, but they are rather hard on the pimps. The police find it difficult to charge the pimps because in order to do this, the "girl" must testify against her pimp. This testimony is almost impossible to obtain because the prostitute is "loyal to him (pimp) and scared of him."

The police are aware of the "fact" of prostitution and see their job as one of control and not of elimination. They are extremely knowlegeable of prostitutes' activities in the city, but even though they know the girls, and know where and how they live, they find it extremely difficult to arrest them. This difficulty exists because the

laws are too weak. As one of the officers said, "We used to be able to pick the 'girls' up on a vagrancy charge but they took that off the books. Now the only thing we have is getting them on soliciting and this is difficult to prove in court." The police feel that the laws are very obscure at the present time and this makes their job very difficult.

On the surface there appears to be a congenial relationship between the police and the prostitute. However, when the writer questioned the prostitutes about this relationship, he learned that while outwardly the prostitute exhibits friendliness towards the police, inwardly there are deep feelings of dislike and mistrust. The police give them a great deal of harassment and cause them a considerable amount of inconvenience. Time taken up by the police is time lost with the johns, and time lost with the johns means less money. The general feelings of prostitutes toward police is summed up in the following interview exerpt:

> You learn to live with the cops. I smile at them and am nice to them but I know they are out to get me. Basically, I dislike them and I don't trust them. I'm not hurting anybody. What I'm doing is no crime. So why are they hasseling me?

The prostitute may feel she is committing no crime but for those who are concerned with the administration of criminal justice there is the ever present question of whether prostitution should continue to be classified as a crime. Halleck (1974) said regarding this question:

> A realistic appraisal of the purposes and capabilities of the criminal justice system leads to the conclusion that the application of criminal sanctions to conduct involving a voluntary sexual transaction between consenting adults, including a willing seller and a willing buyer, is inappropriate (p. 54).

Prostitutes generally support this view of decriminalization of

prostitution and give three reasons for so doing. First, and seemingly the most popular, is the contention of the prostitute that it is not the function of criminal law (that is, the police) to impose public standards upon private morality. Prostitutes claim that the law should not be concerned with "private agreements" which pose no direct threat or harm to anybody and where there are no victims or complainants.

The second reason given was that there is so much money and time spent in chasing prostitutes, the real crimes go unnoticed. The third reason the prostitutes put forth is that because the laws regulating prostitution are so difficult to enforce (e.g. one must prove soliciting) the whole process becomes a game between the police and the prostitute. This leads to disrespect for the law. This latter reason was amply stated by one of the prostitutes interviewed:

> I do my job and they (the police) do theirs. Their job is to catch me and part of my job is not to get caught. It's a game which I am good at playing.

However, while the prostitute's view on decriminalization is clearly pro there doesn't seem to be the same positive attitude towards having prostitution legalized. Legalization carries with it the prospect of provincial regulations, licensing and supervision. It implies the creation of government sponsored red-light districts or houses of prostitution. The prostitutes are opposed to this and gave various reasons for their opposition. The main objection dealt with the repression of freedom. Their concern here is that of becoming a licensed prostitute. One of the older prostitutes stated this concern:

> Where could I go? Everywhere I go I would be known as 'prostitute'. I would always be discriminated against.

Other prostitutes expressed similar concerns:

> There would be parts of the city I could not go to. The cops would be on my tail everywhere I would move. My place would be in the "house".

Another reason given against legalization was that competition would increase and the prices would drop. One prostitute pointed out that "professionalism would be lost". Everyone would be out for a fast buck and the few who are dedicated to the life would suffer".

II. Implications

Implications for Further Research

The present study was intended primarily to provide a description of prostitutes' perceptions of their relationships with their parents, and to investigate the extent to which they possess irrational beliefs. Since the population for this study was centered in the Edmonton area, before the results of this study can be safely generalized, a parallel study is necessary with a larger sample of prostitutes from different areas.

The results of over-protectiveness (attention) in family relationships has been shown to have ill effects on children's behavior (Becker, 1964; Devereaux, 1970; and Symonds, 1939). This current study showed a clear indication that girls in prostitution perceive themselves to be less protected by their parents in childhood than do non-prostitutes. Because of this discrepancy, further investigation of the variable of attention would be beneficial.

An area of further research into the world of the prostitute would be to compare how the parents of the prostitute perceive the parent-child relationship with how the prostitute perceives the relationship. This

might give more light to the reality of the home situation.

Research comparing the general population along the dimensions of irrational beliefs, with deviant groups such as individuals with delinquent or non-conforming tendencies, has provided useful information. Other areas of research using the AII Inventory would be to ascertain if there is a difference in the number of irrational beliefs held by male and female prostitutes. It could be argued that males, because of certain learned role sex behaviors, and because they function daily in some type of vocational endeavour in addition to family life, would tend to be more rational.

Another area of research would be to see if irrational beliefs would tend to decrease when a person ceased to be a prostitute. Another area to be explored would be the parents of prostitutes. It would be interesting to research the idea that parents of prostitutes would have more irrational beliefs than the parents of non-prostitutes.

These are some of the unanswered questions which suggest further research into this area.

Implications for Counseling

The findings of the present study have relevance for practicing psychologists. In view of the results of the PCR Questionnaire, it would appear that the psychologist counseling girls in prostitution ought to be aware of the importance of the girl's perception of her relationship with her parents. This extra information must be applied to the counseling situation in a manner fitting to the counselor's particular theoretical orientation.

The study would have further implications for the family counselor. When counseling with families of adolescent girls, the counselor could

establish the relationship between adolescents' perception of parental behavior toward them and parents' perception of the same, and also between adolescents' perception of parents' behavior toward them and parents' actual behavior toward their offspring.

Further implications for counseling arise from the results of the AII Inventory. From these findings it can be suggested that rational-emotive therapy, because of its emphasis on the reduction of irrational beliefs, ought to assist the prostitute to become more rational. It is obvious that not all prostitutes possess irrational beliefs to the same degree. However, if one suffers from too many irrational beliefs according to Ellis' theory (1962) he/she can become psychologically healthy by following the practices of Rational Emotive Therapy.

III. Recommendations

This study was undertaken in an effort to make some slight contribution to our knowledge of a specific group of human beings -- prostitutes. It is recognized by the writer that much more remains to be learned about this group and it is hoped that others will be encouraged to explore it further.

For many centuries society's means of dealing with prostitution has been to arrest and convict the prostitute. More recently, there has been a greater effort put into punishing those who live off the avails of prostitution, namely the pimps. To quote the words of an Edmonton city police officer "I know that we will never abolish prostitution in this way but maybe we can control it."

The clinical picture of the prostitute clearly indicates there is a need for some form of psychotherapy. In discussing this with city police, the problem of expense inevitably arose. While it is true

that the cost of individual therapy is high, it is not necessarily more costly than the cost of arrests and imprisonment. To arrest one or two prostitutes requires the services of a number of trained men for many days. It involves car expenses and possible wire tapping equipment. Is the cost of therapy greater?

There is one problem which faces the therapeutic attempts -- the problem of motivation. The writer recognizes that it is extremely difficult to help people who do not wish to be helped. It might be useful, therefore, to provide trained leadership for self-help groups of prostitutes similar to Alcoholics Anonymous. It is the writer's belief that this kind of group effort might be increased by supplying individuals trained in group leadership to assist in the formation and productive utilization of the group experience. It could be possible to train former prostitutes to participate in the leadership.

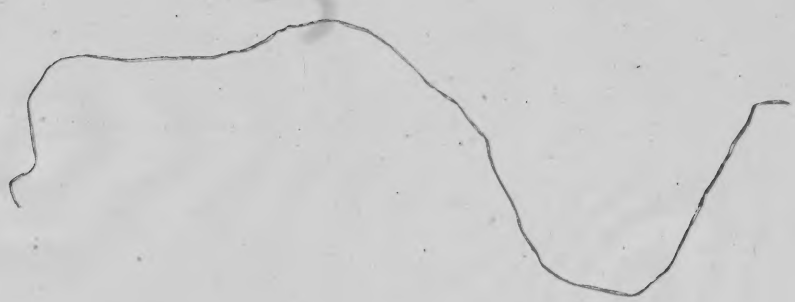
While it appears impossible to entirely eliminate imprisonment for the arrested prostitute, the writer would suggest the substitution of a therapeutic institutional community for the present and seemingly ineffective policy of punitive incarceration. Banay (1957) suggested such an institution. Included in this community would be provisions for vocational training and preparation for integration into normal society.

While it is important to dwell on the rehabilitative aspect of practicing prostitutes, the writer feels that it is even more important that efforts be made to explore the possibilities of preventing the development of new generations of prostitutes. In dealing with prevention attempts, the writer suggests two ways of approaching the problem -- the immediate attack on the problem and the long range approach.

As far as the immediate approach is concerned, it seems that the emphasis should be on the special sub-culture in which the prostitute lives. This could be done by having trained workers from different disciplines mingle with the prostitutes in their own environment for purposes of study and guidance.

Since many women enter prostitution at a very early age (14-16) it would appear to be helpful for parents, teachers and school psychologists to be aware of the nature of the prostitute, thus preventing these young women from developing into full professionals. The field of family life education would also be helpful in this situation.

Long range preventive planning would require careful assessment of the fundamental causal factors that develop the kinds of personality which make it possible for a young woman to choose prostitution as a way of life. This study is limited to the extent that it did not look at causality but rather provided some descriptive evidence of the prostitute. However, this study does suggest that the woman in prostitution is not tied to her family with bonds of love and affection. It is suggested therefore that at least one fundamental preventive task would be that of strengthening the family as a source of love and growth. This is a task not only for the researchers and practicing therapists but requires input from all members of society.



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APPENDIX A

PROSTITUTE INTERVIEW

An interview with a semi-retired prostitute.

W.K. Tell me about the life when you started.

June This was some time ago, approximately 20 years. The police then just told you to back off and stay off the streets. As long as you didn't flaunt it in front of their faces, it was ok. There were many "houses" in Edmonton at that time and everyone knew where the houses were. You didn't have the harassment of going out and looking for a trick. Most of the action was centered around 96th and 97th street. It was more centralized.

W.K. Do you feel that prostitution should be legalized?

June Well, I feel the more harassment the police put out, the more prostitution will spread. They will never control it and now they just drive the girls all over the city. A girl can't pick a district to go to because she gets harassed by the police.

W.K. When you started in the life did you have a pimp?

June Yes, I had my man.

W.K. What is the reason for having a man?

June Prostitution is very lonely, and prostitutes go with every type of man, and they are not getting their kicks through that so they need some place to get their kicks like the normal person, and you feel that you have more protection with a man.

W.K. Do you, in actual fact get this protection?

June Ah, that's hard to answer. With some you do but with most guys it's a business, you know. As far as beatings go, they afford some help but usually if you get in trouble they back off to.

W.K. That leaves the girl out front at all times, doesn't it?

June Yes, that is for sure. But a girl likes to think the man is hers and that he will protect her even though deep down she knows it's not true. But she likes to believe that this is so.

W.K. That's an interesting point.

June Yes, and although there may be five or six girls in his stable, each girl thinks that she is the main one or his number one lady.

W.K. Is the pimp someone you can relate to?

June Yes, you can go home after a hard night and say J... C..., that bastard tonight, you know, you can really bare you soul. It's like, I suppose, a wife going home to her husband after a bad day at the office. It's someone you can bitch to. You are scared to relate to the johns, or to anybody because of fear of the police. The only people you know is people in the business. This is your society, you can't relate outside of this.

W.K. Is there competition within the business?

June You're always trying to compete. There's a lot of competition. You always try to outdo the other girls, not so much for your-

self, but for your man, so that he can gain a little more prestige in that click. He sets this up, everything relates back to him.

W.K. This gives him a lot of control?

June Ah yes, and he holds on to this very strongly and gets a tight grip on you.

W.K. How does this affect the girls?

June It keeps them in the life longer than they would if he wasn't there.

W.K. Have you seen any changes in the pattern of prostitution over the years?

June Not too many. There are more street workers in Edmonton now and of course the price has gone up.

W.K. That's inflation.

June Yes. When I started I was getting a couple of bucks, then it went to ten or fifteen and now a young girl can get $50 to $100 even on the streets. If you turn just a flat trick today you can get $25 to $35 but if you are willing to spend more time with the john you can get up to $100 or $150.

W.K. What percentage of the money do you give your pimp?

June All of it. He buys the clothes and pays the rent, and I feel ok with that. Sometimes I think it's crazy. But there is a big

need to keep that man happy.

W.K. What do you think is the cause of your entering prostitution?

June Company -- I needed company. I hated my father. I met a guy with some good lines and there I was. I feel that sex is here to stay. Prostitution is needed. It helps cut down on rape. There is money in the world. A man doesn't mind putting out a few bucks if he is getting satisfaction for his money.

W.K. Are there other reasons for entering prostitution?

June The excitement of prostitution. It's glamourized. Take the young girl who is at home, her parents are both working, there is no communication at home, it's lonely, she has feelings, but no one to express them to, so she goes looking for a gang, where she can relate. They think they can make a fast buck, dress shaply and visit all these great places. It's not really like that at all but this is how it comes across to the young girl. She doesn't see the guy she has to have sex with to make this money, which she doesn't keep anyway because she gives it all to her man. But she does get the feeling that she belongs to something, to that peer group.

W.K. Does socio-economic status play a part in prostitution?

June Rich girls are as vulnerable as girls from the poor homes. There is loneliness in the rich home as well as in the poor home. In fact there is more loneliness in the rich home than in the poor ones. The person who has everything needs to go

outside for a relationship.

W.K. Are there other reasons why people enter prostitution?

June Yes, necessity -- low paid women need to get more money to live. Even some housewives are out now part time.

W.K. Does the need for sex play a part in the girl's decision to enter the business?

June That's very rare, because when I am in the business, I don't enjoy it. I don't enjoy sex, the faster it's over the better. This is why you need a "man" for your own kicks. There is a kind of code in prostitution that the girl does not enjoy sex with her john. However, you lead the man to believe that you are enjoying every minute of it, but you're not. That's one of the tricks of the trade. You are putting on an act, the guy thinks you're wonderful and that really makes you feel good and you feel wanted and needed.

W.K. Have you had any rough experience in your career so far?

June Oh yes. That's part of the adventure and challenge of it. I've had a knife held on my throat. I was lying there and suddenly there was a knife. He was on top of me, and saying nothing just holding the knife at my throat. I yelled for help and someone came to the door. At that minute he jumped up, dressed and ran. He was a maniac.

W.K. That sounds scary. Can you discriminate between the "sickie" and the ok guy.

June You develop a sixth sense. You learn to turn people down but you can't always be right.

W.K. What kind of sex is most common now?

June It was straight sex when I started. Now people seek different kinds, especially french sex.

W.K. Can you explain what that is?

June You know, mouth sex.

W.K. I see. Oral sex then is in demand today more than straight sex.

June Yes, at least more than before.

W.K. What is it like now being in the business?

June There are good times and bad times. I turned out when I was 15. I ran away from home, from a father I hated. But there is hope. I depended on my mother.

W.K. Was it revenge?

June No, I didn't have no revenge. I hated my father because he didn't give me the attention that I thought I was owed. I planned to kill him. I used to read true detectives and try to figure out the perfect crime. But I didn't go in the business because of revenge.

W.K. What's the greatest fear in being a hooker?

June Getting arrested. It's humiliating. You sti l have feelings. You feel humiliated standing before a judge. This is why a girl is very defiant when she is arrested or in court, because she is putting on a phoney false front. Deep down inside she is scared. There is also the shitty feeling of being called a prostitute in public.

W.K. What do you think of the polices' attitude towards prostitution?

June Well, how do they define it? You have the secretary up there and the prostitute down here. The secretary can be going out with a different fellow every night, shacking up with him, but the fact that she is called a secretary is the difference, also the prostitute gets paid for it. It's ok to give sex away but not to get paid for it, that's the public reaction. The public thinks that a prostitute is a no good person. People are nice to you until you tell them you are a prostitute then they withdraw in a sense of shock. A drug addict or an alcoholic is fine but a prostitute is the bottom of the barrel. A prostitute is a human being. If it wasn't for the prostitute, a lot of married men would be unhappy.

W.K. What kind of men visit the prostitute?

June All kinds. Mostly married men from all walks of life. Doctors, lawyers, politicians, bankers, business men and labourers.

W.K. Do you think the johns should be prosecuted?

June No, but neither should the girls. In servicing the man, it

should be a split responsibility. When the police come to the door of the room for a bust, they (there is usually two) will take the john and the prostitute individually for questioning. They threaten the guy with a phone call to his wife or a court appearance if he doesn't squeal and tell how much he paid the girl. He usually breaks down and then gets off, but the girl ends up in jail. This is a trick the police play on the guy to nail the girl.

W.K. How difficult is it to get out of the life?

June Ah hard, but not impossible. When you are young you may plan to get out soon but you tend to stay on.

W.K. What's the life like when you are older?

June When you're young you don't think of anything except the here and how and don't look ahead. You are always playing a game of cops and robbers. If you looked ahead when starting in prostitution you wouldn't stay because there really is no future in it for you. As you get older you try harder for a trick and try to look younger. You must try to be accepted.

W.K. Would you start over?

June Knowing what I do know now, I wouldn't. However, I did have some good times.

W.K. Are girls forced into prostitution?

June No. They have a choice but they are swept off their feet by the

pimps or by friends.

W.K. How do you feel about pimps?

June I hate them but they are a necessity. Who else do I have to turn to?

W.K. Is he needed to make the girls work?

June Yes, they will work better if they feel needed by the pimp. Like the wife who is appreciated in the home.

W.K. Are there any love relationships in prostitution?

June Yes. Each one loves her man and he is good at making you feel that you are number one and he loves you more than the others.

W.K. How do you feel about the johns?

June You don't judge them. The only thing is, the younger person is faster, where the older one takes more of your time but the older ones may have more money. Money is the relationship.

W.K. Do prostitutes become rich?

June No, most of the money goes to the pimp, and what's left you spend right away. It's easy come, easy go, I guess.

W.K. Do you plan on getting out of the business soon?

June Some day soon I guess I will.

W.K. Thank you June for this open and frank interview. I wish you happiness and success in whatever you do.

APPENDIX B

ELEVEN IRRATIONAL IDEAS OF ELLIS (1962)

The Eleven Irrational Beliefs of Ellis (1962)

1. The idea that it is a dire necessity for an adult human being to be loved or approved by virtually every significant other person in his community.

2. The idea that one should be thoroughly competent, adequate, and achieving in all possible respects if one is to consider oneself worthwhile.

3. The idea that it is awful and catastrophic when things are not the way one would very much like them to be.

4. The idea that certain people are bad, wicked or villianous and that they should be severely blamed and punished for their villany.

5. The idea that human unhappiness is externally caused and that people have little or no ability to control their sorrows and disturbances.

6. The idea that if something is or may be dangerous or fearsome one should be terribly concerned about it and should keep dwelling on the possibility of its occurring.

7. The idea that it is easier to avoid then to face certain life difficulties and self-responsibilities.

8. The idea that one should be dependent on others and needs someone stronger than oneself on whom to rely.

9. The idea that one's part history is an all-important determiner of one's present behavior and that because something once strongly affected one's life, it should indefinitely have a similar effect.

10. The idea that one should become quite upset over other people's problems and disturbances.

11. The idea that there is invariably a right, precise and perfect solution to human problems and that it is catastrophic if this perfect

solution is not found.

APPENDIX C

PARENT-CHILD RELATIONSHIPS QUESTIONNAIRE

PARENT-CHILD RELATIONS QUESTIONNAIRE II

Marvin Siegelman and Anne Roe

NAME _____ (or) ID NUMBER _____
First Middle Last

AGE _____ SEX _____ TODAY'S DATE _____
(Nearest Year) (Write M or F)

DAUGHTER-MOTHER

Here are 50 statements which describe different ways that mothers act towards their daughters. Read each statement carefully and think how well it describes how your mother acted while you were growing up. Think especially about the time before you were 12.

After each statement there are four lines. These are labelled VERY TRUE; TENDED to be TRUE; TENDED to be UNTRUE; VERY UNTRUE. Put an X on the line that indicates how true you think each statement was of your mother.

For example, if your memory is that your mother always objected if you were late for meals, you would mark the item as follows:

My mother	VERY TRUE	TENDED to be TRUE	TENDED to be UNTRUE	VERY UNTRUE
1. objected when I was late for meals.	X			

GO ON TO THE NEXT PAGE

PCR QUESTIONNAIRE II DAUGHTER-MOTHER

My mother	VERY TRUE	TENDED to be TRUE	TENDED to be UNTRUE	VERY UNTRUE
1. made me feel wanted and needed.	____	____	____	____
2. punished me hard enough when I misbehaved to make sure I would not do it again.	____	____	____	____
3. spoiled me.	____	____	____	____
4. was too busy to answer my questions.	____	____	____	____
5. set very few rules for me.	____	____	____	____
6. made me feel what I did was important.	____	____	____	____
7. made it clear that she was boss.	____	____	____	____
8. relaxed rules and regulations as a reward.	____	____	____	____
9. did not spend any more time with me than she had to.	____	____	____	____
10. let me dress in any way I pleased.	____	____	____	____
11. talked to me in a warm and affectionate way.	____	____	____	____
12. slapped or struck me when I behaved badly.	____	____	____	____
13. pushed me to excel in everything I did.	____	____	____	____
14. paid no attention to what I was doing in school.	____	____	____	____
15. could not bring herself to punish me.	____	____	____	____
16. tried to help me when I was scared or upset.	____	____	____	____
17. gave me extra chores as punishment.	____	____	____	____
18. let me stay up later as a reward.	____	____	____	____
19. made me feel she did not love me any more if I misbehaved.	____	____	____	____

GO ON TO THE NEXT PAGE

My mother	VERY TRUE	TENDED to be TRUE	TENDED to be UNTRUE	VERY UNTRUE
20. let me off easy when I did something wrong.	____	____	____	____
21. respected my point of view and encouraged me to express it.	____	____	____	____
22. nagged or scolded me when I was bad.	____	____	____	____
23. rewarded me by letting me off some of my regular chores.	____	____	____	____
24. did not take me into consideration in making plans.	____	____	____	____
25. let me eat what I wanted to.	____	____	____	____
26. made me feel proud when I did well.	____	____	____	____
27. demanded unquestioning respect.	____	____	____	____
28. did not want me to play rough outdoor games for fear I might be hurt.	____	____	____	____
29. went out of her way to hurt my feelings.	____	____	____	____
30. let me do as I liked after school.	____	____	____	____
31. reasoned with me and explained the possible harmful consequences when I did wrong things.	____	____	____	____
32. told me how ashamed she was when I misbehaved.	____	____	____	____
33. gave me candy or ice cream or fixed my favorite foods for me as a reward.	____	____	____	____
34. ridiculed and made fun of me.	____	____	____	____
35. did not object to my loafing or daydreaming.	____	____	____	____
36. tried to help me learn to live comfortably with myself.	____	____	____	____
37. punished me by being more strict about rules and regulations.	____	____	____	____

GO ON TO THE NEXT PAGE

PCR QUESTIONNAIRE II DAUGHTER-MOTHER

My mother	VERY TRUE	TENDED to be TRUE	TENDED to be UNTRUE	VERY UNTRUE
38. gave me special attention as a reward.	____	____	____	____
39. complained about me.	____	____	____	____
40. did not object when I was late for meals.	____	____	____	____
41. made it easy for me to confide in her.	____	____	____	____
42. expected prompt and unquestioning obedience.	____	____	____	____
43. rewarded me by giving me money or increasing my allowance.	____	____	____	____
44. paid no attention to me.	____	____	____	____
45. was easy with me.	____	____	____	____
46. said nice things about me.	____	____	____	____
47. kept the house in order by having a lot of rules and regulations for me.	____	____	____	____
48. gave me new things as a reward, such as toys.	____	____	____	____
49. did not try to help me learn things.	____	____	____	____
50. did not bother much about enforcing rules.	____	____	____	____

END. PLEASE MAKE SURE YOU HAVE ANSWERED EVERY QUESTION.

Comments (if any): _____

_____

_____

_____

SCORING SHEET FOR PCR II

DAUGHTER-MOTHER

Name or ID No. _____

Date _____

LOVE	DEMAND	ATTENTION*	REJECT	CASUAL
1_____	2_____	3_____	4_____	5_____
6_____	7_____	8_____	9_____	10_____
11_____	12_____	13_____	14_____	15_____
16_____	17_____	18_____	19_____	20_____
21_____	22_____	23_____	24_____	25_____
26_____	27_____	28_____	29_____	30_____
31_____	32_____	33_____	34_____	35_____
36_____	37_____	38_____	39_____	40_____
41_____	42_____	43_____	44_____	45_____
46_____	47_____	48_____	49_____	50_____
[ ]	[ ]	[ ]	[ ]	[ ]
LOVE	DEMAND	ATTENTION	REJECT	CASUAL

* ATTENTION factor was previously called "Protection" in the 130 item PCR form.

Short Form Revision, January, 1973
Marvin Siegelman and Anne Roe

PARENT-CHILD RELATIONS QUESTIONNAIRE II

Marvin Siegelman and Anne Roe

NAME_____ (or) ID NUMBER_____
First Middle Last

AGE_____ SEX_____ TODAY'S DATE_____
(Nearest Year) Write M or F)

DAUGHTER-FATHER

Here are 50 statements which describe different ways that fathers act towards their daughters. Read each statement carefully and think how well it describes how your father acted while you were growing up. Think especially about the time before you were 12.

After each statement there are four lines. These are labelled VERY TRUE; TENDED to be TRUE; TENDED to be UNTRUE; VERY UNTRUE. Put an X on the line that indicates how true you think each statement was of your father.

For example, if your memory is that your father often let you off easy when you did something wrong, you would mark the item below as follows:

My father	VERY TRUE	TENDED to be TRUE	TENDED to be UNTRUE	VERY UNTRUE
1. never let me off easy when I did something wrong.	____	____	____	X

PCR QUESTIONNAIRE II DAUGHTER-FATHER

My father	VERY TRUE	TENDED to be TRUE	TENDED to be UNTRUE	VERY UNTRUE
1. was genuinely interested in my affairs.	____	____	____	____
2. punished me hard enough when I misbehaved to make sure I would not do it again.	____	____	____	____
3. spoiled me.	____	____	____	____
4. let me know I was not wanted.	____	____	____	____
5. set very few rules for me.	____	____	____	____
6. discussed what was good about my behavior and helped to make clear the desirable consequences of my actions.	____	____	____	____
7. made it clear that he was boss.	____	____	____	____
8. relaxed rules and regulations as a reward.	____	____	____	____
9. was too busy to answer my questions.	____	____	____	____
10. gave me as much freedom as I wanted.	____	____	____	____
11. made me feel wanted and needed.	____	____	____	____
12. never let me get away with breaking a rule.	____	____	____	____
13. rewarded me by letting me off some of my regular chores.	____	____	____	____
14. did not spend any more time with me than he had to.	____	____	____	____
15. let me off easy when I did something wrong.	____	____	____	____
16. made me feel what I did was important.	____	____	____	____
17. spanked or whipped me as punishment.	____	____	____	____
18. gave me candy or ice cream as a reward.	____	____	____	____
19. did not take me into consideration in making plans.	____	____	____	____

GO ON TO THE NEXT PAGE

My father	VERY TRUE	TENDED to be TRUE	TENDED to be UNTRUE	VERY UNTRUE
20. did not want me to play rough outdoor games for fear I might be hurt.	____	____	____	____
21. talked to me in a warm and affectionate way.	____	____	____	____
22. demanded unquestioning respect.	____	____	____	____
23. made others give in to me.	____	____	____	____
24. ridiculed and made fun of me.	____	____	____	____
25. let me stay up as late as I liked.	____	____	____	____
26. tried to help me when I was scared or upset.	____	____	____	____
27. punished me by sending me out of the room or to bed.	____	____	____	____
28. gave me special attention as a reward.	____	____	____	____
29. acted as if I did not exist.	____	____	____	____
30. let me do pretty much what I wanted to do.	____	____	____	____
31. respected my point of view and encouraged me to express it.	____	____	____	____
32. punished me by being more strict about rules and regulations.	____	____	____	____
33. let me go to parties or play with others more than usual as a reward.	____	____	____	____
34. complained about me.	____	____	____	____
35. did not object to my loafing or daydreaming.	____	____	____	____
36. tried to help me learn to live comfortably with myself.	____	____	____	____
37. wanted to have complete control over my actions.	____	____	____	____

GO ON TO THE NEXT PAGE

PCR QUESTIONNAIRE II DAUGHTER-FATHER

My father	VERY TRUE	TENDED to be TRUE	TENDED to be UNTRUE	VERY UNTRUE
38. rewarded me by giving me money or increasing my allowance.	____	____	____	____
39. ignored me as long as I did not do anything to disturb him.	____	____	____	____
40. did not object when I was late for meals.	____	____	____	____
41. encouraged me to bring friends home and tried to make things pleasant for them.	____	____	____	____
42. taught me that he knew best and that I must accept his decisions.	____	____	____	____
43. wanted me to have at least as large an allowance as my friends.	____	____	____	____
44. did not try to help me learn things.	____	____	____	____
45. was easy with me.	____	____	____	____
46. made it easy for me to confide in him.	____	____	____	____
47. expected prompt and unquestioning obedience.	____	____	____	____
48. gave me new things as a reward, such as toys.	____	____	____	____
49. believed a child should be seen and not heard.	____	____	____	____
50. did not bother much about enforcing rules.	____	____	____	____

END. PLEASE MAKE SURE YOU HAVE ANSWERED EVERY QUESTION.

Comments (if any): _____

_____

_____

_____

Short Form Revision, January, 1973

SCORING SHEET FOR PCR II

DAUGHTER-FATHER

Name or ID No. _____

Date _____

LOVE	DEMAND	ATTENTION*	REJECT	CASUAL
1_____	2_____	3_____	4_____	5_____
6_____	7_____	8_____	9_____	10_____
11_____	12_____	13_____	14_____	15_____
16_____	17_____	18_____	19_____	20_____
21_____	22_____	23_____	24_____	25_____
26_____	27_____	28_____	29_____	30_____
31_____	32_____	33_____	34_____	35_____
36_____	37_____	38_____	39_____	40_____
41_____	42_____	43_____	44_____	45_____
46_____	47_____	48_____	49_____	50_____
[ ]	[ ]	[ ]	[ ]	[ ]
LOVE	DEMAND	ATTENTION	REJECT	CASUAL

SCORING FOR FIVE VARIABLES:

VERY TRUE=4; TENDED to be TRUE=3; TENDED to be UNTRUE=2; VERY UNTRUE=1.

If one or more items are not answered, compute the average of remaining items for this variable and enter this average for the missing items. If one item is omitted, for example, take the average of remaining 9 items. High scores represent high loving, demanding, attention, rejecting, or casual. Low scores indicate low loving, demanding, attention, rejecting, or casual.

SCORING FOR FACTORS:

Factor I (LOVE-REJECT)=LOVE score_____minus REJECT score_____ + 50 =_____.
(Higher scores represent loving; lower scores represent rejecting.)

Factor II (CASUAL-DEMAND)=CASUAL score_____minus DEMAND score_____ + 50=_____.
(Higher scores represent casual; lower scores represent demanding.)

Factor III (ATTENTION)=ATTENTION score =_____.
(High scores indicate more attention; low scores indicate less attention.)

APPENDIX D

ADULT IRRATIONAL IDEAS INVENTORY

ADULT I-I INVENTORY

Read each of the following statements and decide how much you agree or disagree. Show your answer on the separate answer page. Use the code shown below.

	A	B	C	D	E
A. I strongly agree	—	—	—	—	—
B. I agree	—	—	—	—	—
C. Undecided	—	—	—	—	—
D. I disagree	—	—	—	—	—
E. I strongly disagree	—	—	—	—	—

NOTE

Answer all the questions. (Mark only one choice for each question).

There are no right or wrong answers.

There is no time limit.

If you wish to change an answer, be certain to erase the undesired answer completely.

Because the inventory is to be machine scored a soft pencil should be used.

1. Jeers humiliate me even when I know I am right.

2. I worry about situations where I am being tested.

3. The best way to teach a child right from wrong is to spank him when he is wrong.

4. I must learn to "keep my head" when things go wrong.

5. I think I am getting a fair deal in life.

6. I worry about eternity.

7. I am happiest when I am sitting around doing little or nothing.

8. I prefer to be independent of others in making decisions.

9. If a person is ill-tempered and moody, he will probably never change.

10. I get very upset when I hear of people (not close relatives or close friends) who are very ill.

11. Crime never pays.

12. My family and close friends do not take enough time to become acquainted with my problems.

13. People who do not achieve competency in at least one area are worthless.

14. We are justified in refusing to forgive our enemies.

15. I frequently feel unhappy with my appearance.

16. I feel that life has a great deal more happiness than trouble.

17. I worry over possible misfortunes.

18. I often spend more time in trying to think of ways of getting out of something than it would take me to do it.

19. I tend to look to others for the kind of behavior they approve as right and wrong.

20. Some people are dull and unimaginative because of defective training as a child.

21. Helping others is the very basis of life.

22. School promotions should be for intellectual merit alone.

23. It is very important to me when I do a good job to be praised.

24. I find it difficult to take criticism without feeling hurt.

25. It is terribly upsetting the way some students seem to be constantly protesting about one thing or another.

26. It is impossible at any given time to change one's emotions.

27. I tend to worry about possible accidents and disasters.

28. I need to learn how to keep from being too assertive or too bold.

29. To cooperate with others is better than doing what you feel should be done.

30. Sympathy is the most beautiful emotion of man.

31. People who criticize the government are either ignorant or foolish.

32. I wish that more affection were shown by members of my family.

33. When a person is no longer interested in doing his best, he is done for.

34. I get very angry when I miss a bus which passes only a few feet away from me.

35. My place of employment and/or my neighborhood provide adequate opportunity for me to meet and make friends.

36. I can walk past a grave yard alone at night without feeling uneasy.

37. I avoid inviting others to my home because it is not as nice as theirs.

38. I prefer to have someone with me when I receive bad news.

39. It is necessary to be especially friendly to new co-workers and neighbors.

40. The good person is usually right.

41. Sometimes I feel that no one loves me.

42. I worry about little things.

43. Riches are a sure basis for happiness in the home.

44. I can face a difficult task without fear.

45. I usually try to avoid doing chores which I dislike doing.

46. I like to bear responsibilities alone.

47. Other peoples problems frequently cause me great concern.

48. It is sinful to doubt the bible.

49. It makes me very uncomfortable to be different.

50. I get terribly upset and miserable when things are not the way I would like them to be.

51. I find that my occupation and social life tends to make me unhappy.

52. I am afraid in the dark.

53. Many people that I know are so unkind or unfriendly that I avoid them.

54. It is better to take risks and to commit possible errors, than to seek unnecessary aid of others.

55. I get disturbed when neighbors are very harsh with their little children.

56. I find it very upsetting when important people are indifferent to me.

57. I have sometimes had a nickname which upset me.

58. I have sometimes crossed the street to avoid meeting some person.

59. When a friend ignores me I become extremely upset.

60. My feelings are easily hurt.

APPENDIX E

PERSONAL OPINION QUESTIONNAIRE

PERSONAL OPINION QUESTIONNAIRE

1. How old are you? . . . . . .

2. What did your parents do for a living? . . . . . .

. . . . . .

3. How many years of schooling do you have? . . . . . .

4. How do you feel concerning the public opinion of prostitution?

. . . . . .

. . . . . .

. . . . . .

5. Describe what you do on an average day? . . . . . .

. . . . . .

. . . . . .

. . . . . .

6. How did you first get involved in prostitution? . . . . . .

. . . . . .

. . . . . .

. . . . . .

7. Why do you stay in prostitution? . . . . . .

. . . . . .

. . . . . .

8. If you had it to do over again, would you become a prositute?

. . . . . .

9. Why did you choose prostitution as a way of life?

. . . . . .

. . . . . .

. . . . . .

APPENDIX F

CORRESPONDENCE

Room 6-145C
Department of Educational Psychology
University of Alberta
Edmonton, Alberta
T6G 2E1
April 11, 1977

Dr. Anne Roe
Graduate School of Education
Harvard University
17 Sumner Road
Cambridge 28, Massachusetts
U.S.A.

Dear Dr. Roe:

Presently I am preparing my Ph.D. dissertation in the area of parent-child relationships as an influencing factor in prostitution.

In reading through literature in search of a suitable instrument to use, I came across your article in Vol. 34 on the 1963 editions of Child Development in which you describe the Parent-Child Relations Questionnaire. At the moment I am seriously considering using this instrument and would appreciate if you would send me some copies of it.

Sincerely yours,

William J. Kennedy

WJK/sm

ANNE ROE, PH.D.
RESEARCH AND CONSULTATION IN PSYCHOLOGY
5151 EAST HOLMES ST.
TUCSON, ARIZONA 85711

25 April 1977

Mr. William J. Kennedy
Room 6-145C
Department of Educational Psychology
University of Alberta
Edmonton, Alberta
T6G 2E1

Dear Mr. Kennedy:

I enclose copies of the new version of the PCR Questionnaire, along with references to articles using the earlier form. You will note that we now have four separate forms for same-sex and cross-sex parent and child, and also that the questionnaire is much shortened, and arranged to abstract the factors readily.

We do not yet have extensive enough data to issue manual or norms, but can state that among college students, black and white, and northern and southern, reliabilities range from .652 to .966, and that the interfactor correlations are very low.

You can obtain forms at 10 cents a set (for one sex) from Dr. Marvin Siegelman, School of Education, College of the City of New York, New York City 10031. We do ask that you let us know in what connection you are using them and that you send us your results. If you have any further questions, please refer them to Dr. Siegelman.

Sincerely yours,

Anne Roe

Anne Roe

AR/ce

Enclosures